Rev. A. Otter


# THE WESTERN LUMINARY.

PRINTED AND PUBLISHED WEEKLY, BY THOMAS T. SKILLMAN.

NO 21.—VOL. VI. LEXINGTON, KY. WEDNESDAY, NOVEMBER 25, 1829. WHOLE NO. 281.


## RELIGIOUS.

*From the Spirit and Manners of the Age.*

### GREAT OBJECTS NECESSARY FOR GREAT MINDS.

BY THE REV. ROBERT PHILIP.

"We must run glittering like a brook in the open sunshine, or we are unblest."

"Necessary," for what purpose? that great minds may not prey upon themselves. Unemployed and misapplied talents are sure to revenge themselves upon their possessors. They will not lie in the mind, like lightning in a cloud, without injuring their sanctuary or loosing their energy; but will impair at once, their shrine and themselves. Great powers were created for great purposes; and, when not applied to them, they assail each other, like beasts in a cage. Memory keeps conscience sleepless, and imagination torments both. The visions of fancy become the realities of sensation. The brain burns sensibly: and the palpitations of the heart are the pulsations of the soul. Thoughts are substances, and feelings convulsions.

Men of some talent, and of much taste, when they witness these woes of genius; and prefer, infinitely, their own healthy sensations and orderly conceptions, to all the sublime flights and brilliant flashes of morbid power. Well they may! An orbit like the comet's is, indeed, fascinating, by the vastness of its sweep, and the variety of its scenery; but a mind with the motion and character of a comet, is no enviable distinction. Better shine like the faintest star of the galaxy, than blaze like the meteors of the universe.

There is, however, no essential nor inseparable tendency to morbid disease, in great mental powers. It is not by any law of their nature that they run wild.—Accordingly, when they are so engrossed with great *public* objects, that self is absorbed in pure philanthropy, they work well. The moment a great man ceases to be his *own centre*, he begins to enjoy himself; and whenever he forgets himself on behalf of mankind, his powers move as regularly as the stars in the firmanent, without tarnishing the beauty, or disturbing the repose, of their sanctuary. The reason is obvious: they find in real philanthropy a sphere commensurate with their might, and even *surpassing* it. It is this that restores and establishes the balance of great mental powers. They cease to be felt, or to appear, *too* great, whenever the field of moral desolation opens in all its width and woes. Idolatry, slavery, and superstition, when understood, impose upon the mightiest mind—not exactly such a sense of its own weakness, as renders their overthrow hopeless; but such a conviction of the inadequacy of all mere human power to overthrow them, as the ocean, in a storm, produces, of the inefficiency of any human power to calm it.—Talents are thus brought to their real level, as well as into their proper element, when fairly confronted with, and committed upon, the grand and eternal interests of the world. It is the too *little*, not the too *much* of power, that is then felt. The greatest rocks, in common with "the sands," upon the shores of the aggressive sea of evil, feel their own insufficiency to repel it.

This is a conviction which nothing else can produce. The ordinary pursuits of some great minds, are so ordinary, that they only inflate the consciousness of mental power. One man could produce sermons which would eclipse all the triumphs of the pulpit; another, speeches which would electrify a public meeting; another, a book which would immortalize him; but they do not. Why? They think it beneath them to appear in the arena of emulation. So it would, if the effect terminated wholly or chiefly in their own fame. To be the first preacher, the first orator, or the first writer, of his age, is a distinction unworthy of a great man to covet on its own account. In this connexion, his mind would as soon weary of it, as his head would of wearing the iron crown of Charlemagne. It would be more than an incumbrance: it would prove a curse, by throwing his mighty powers in upon himself, and loose upon each other. He might soon become a *dram-drinker*, from utter sickness of his own fame. But—let the same man espouse one or more of the grand moral interests of the world at large, and identify his being and his bliss with it for time and for eternity, and make his purpose of carrying it, his fate, and hold it to be *himself*,—what aspect, then, would the pulpit, the platform, and the press, wear to him? Not that of arenas to shrink from, or to be ashamed of: but vantage grounds, on which to exhibit, not himself, but prostrate and perishing millions crying out for liberty and salvation. Let the man who wishes to hide himself, put *them* forward; and he will soon cease to think of himself, or to be thought of, except as their representative. How impossible it is to conceive of Wilberforce, or Howard, or Martyn, or Bogue, or Fuller, as thinking of *himself* or of what others might think of his *talents*, whilst he was planning and pleading for the welfare of mankind! What fills the public eye and the public ear, when these great names are mentioned? The causes they espoused; the misery they represented; the triumph they achieved. Wilberforce is only another name for African liberty; Howard, another name for philanthropy; Bogue, and Fuller, and Martyn, other names for missions. Why, then, are there not more names of note, equally identified with these noble enterprises, and absorbed in them? Oh! it is not a sermon preached officially; nor a speech extorted by force; nor a solitary pamphlet upon an emergency, that amounts to an espousal of the cause of God and man. If that cause be worth any thing, it is worth more than countenance, or an occasional official effort. It demands and deserves high and habitual enthronement in the minds of great men. But alas! it is not thus enthroned by many of them. In reference to the paramount interests of the world at large, the parable of "THE TALENTS," is often reversed. Many who have received "ten talents," bury them in the earth; whilst many who have but "one talent," gain, by its wise application, the plaudit of the judge. Only a few of the great minds of the age are thoroughly engrossed with the great enterprises of the age. Many profound thinkers live only to think.—Some of our best writers write least.—Most of the fine imaginations waste their creative power upon worthless objects; and, like amber, embalm *flies*. And, "verily, they have their reward!"

In the case of perverted talent, that reward is often fearful. "Weeping and gnashing of teeth" succeed unhallowed speculations; and occasionally, the "outer darkness" of reason is both the natural and judicial consequence of unholy theorizing. Even "unprofitable servants" do not escape with impunity. They, too, have their depressions and hallucinations; their days of darkness and nights of horror. The lava-flow of their blood, and the soul-withering glare of their visions, are as much realities, as the remorse and fear of a guilty conscience. Our sympathy with men of genius, when they suffer thus, must not shut our eyes to the causes of this self-torment. If they have thought deeply, only for the sake of deep thinking; or speculated wantonly, only to show the strength of their wings; or "meddled with all knowledge," only to prove their power; what else could be expected but the dislocation of some mental faculty, and the disease of the whole? It is a mercy to mankind, that the perversion of intellectual power disorders or impairs it. Wild and wanton theories are but too abundant, as it is; and, could such men theorize to any extent, without unhinging their own minds, and blasting their own happiness, the public mind would soon be unsettled and poisoned. But "the lusts of the mind," like "the lusts of the flesh," cannot be indulged with impunity. They sap or shatter the mental constitution, as effectually and certainly as sensuality undermines the bodily; and, therefore, their effects should be as freely exposed, that they may operate as warnings.

It is, however, *inaction*, rather than extravagance, that these hints are intended to bear upon. Perverted genius is almost irreclaimable, because, in general, it is irreligious. An irreligious man, however great, cannot serve any good cause effectually. Byron could not have regenerated Greece, nor hastened her liberty, however long he had been spared to the cause he espoused, but by abandoning many of his own principles. He must have made real or pretended advances toward the Cross, in a struggle against the Crescent. He could not have raised the throne of liberty without venerating the altar of religion. The spirit-stirring history of ancient Greece, however appealed to, or employed, would not have inspired modern Greeks, apart from the history of Christianity. The poet would have been compelled to accommodate himself to the creed of the country, before he could have wielded or awakened the energies of the country. Accordingly, he began to blend high priests with the heroes of Thermopylæ, in appeals to the national patriotism. In like manner, all our ungodly great men find it necessary to appear to have some religion, whenever they attempt to be philanthropic.

But, it may be said, are not all our great men, who are good men, embarked in the benevolent enterprises of the age? Some of them have written powerfully, others preached eloquently, and all subscribed on their behalf. Who, but them, originated and established our institutions? True.—But ought it not to strike them with the force of a sensation, that if their occasional efforts have been thus successful, their habitual efforts would have been *glorious?* If one of them had "lived, and moved, and had his being," in one of our institutions—throwing all his soul into it, and enthroning it wherever he went, and bending all things to its promotion, what would have been the effect? Upon *themselves* it would have been as dew upon the tender herb, both refreshing and invigorating. They would have had no time to watch their morbid symptoms, and no temptations to indulge melancholy. Whoever heard of an active philanthropist being devoured by the vapours? It is impossible to conceive of a Howard, a Wilberforce, or a Carey, suffering from *ennui*, or sick of life. And, as to *insanity*, it seems physically, as well as morally impossible, in the case of minds absorbed with national plans for the glory of God. When mighty minds become mercy-seats to the world, like the ancient mercy-seat of the temple, they are guarded by cherubim, and enshrined by the divine presence. No cloud, but "the cloud of glory," can settle upon them.

At first sight, there may seem more fancy than fact in this assertion. And it is not true, in the case of minds which have been shattered, *before* they were consecrated to the good of mankind. These will, of course, be liable to interruptions of light and peace, however absorded in their new object. But even such minds would gain unspeakably, in composure and healthiness, by throwing themselves fully into a great object. No regimen or skill would so abate their unnatural action.

It must be acknowledged, however, that both popular theory and supposed fact are against this opinion. The *excitement*, inseparable from public efforts, is held to be "a lion in this way." And, certainly, if habitual effort had the same effect as occasional, shattered minds might well shrink from publicity. There are also some kinds of publicity, which highly susceptible minds ought to shrink from. But the ways in which great public objects may be promoted, are as various as the objects themselves. They may be as effectually served in the parlour and in the study, as in the pulpit or on the platform. He who dare not speak may write with safety. He who cannot move assemblies, without agitating himself, may inspire a succession of small circles.

But the inactive are afraid of appearing ostentatious. Stepping forward to espouse a great cause, after having long shrunk from publicity, seems to imply a recognition of their own greatness, if not to amount to a proclamation of it. There it is! They have not lost nor forgotten themselves in a great cause. Its bearing upon themselves is still the first question with them; a plain proof that they have not studied it sufficiently. The thing to be put forward is, not themselves, but the state of others; and the man who cannot both hide and forget himself, in his exhibitions of a fallen world, has never fully sounded the depth of its fall, however great he may be in mind or morals.

### THE MISSIONARY ENTERPRISE.

The Missionary enterprise, irrespective of its grand and ultimate object, has been productive of innumerable incidental benefits. Among these we may notice not only a diffusion of arts, sciences, and civilization, wherever it has gained a permanent establishment; but its innumerable contributions to our stock of general knowledge: bringing us acquainted with the geography, the natural productions, together with the manners and customs of far distant lands, which, but for the ardor and perseverance of Missionary zeal, would never have been explored. On this account we are not ashamed to acknowledge, that the Missionary character is naturally associated in our minds with a high degree of moral energy; that we are accustomed to approach it with profound respect; and then when a writer comes before us who has sustained the character with credit to himself and the class he represents, instead of awakening our prejudices, he conciliates our favor; instead of irritating our latent and ill-concealed infidelity, he reminds us of the glorious achievements of our faith, and heightens our complacency in that benevolent system, whose Missionaries are the messengers of mercy to a guilty world. We are not christians according to the fashion of the New Monthly Magazine and its semi-atheistical contributions! A man is not in our view a fool, a fanatic, or a knave, simply because he deems Christianity worth propagating and the souls of men of sufficient importance to justify the greatest sacrifices that can be endured in their behalf. We do not sit down to condemn a book, which we disdain to read, for no other reason than that its author has spent the best years of laborious life in teaching savages that religion, which we profess at least to consider as divine, and the diffusion of which we acknowledge to be obligatory upon all who have embraced it. We do not seize with avidity the first book that bears the name of a Missionary on the title page, for the purpose of making a parade of our enmity to Christianity, under the mask of zeal for its promotion, and of holding up to contempt both the agents and instruments of the noblest undertaking that religion ever prompted, and human devotedness ever achieved. We have too much regard for truth in the abstract, and for our own character for veracity, to stigmatize as visionaries, bigots, and enthusiasts, the men who have really driven Idolatry from the Islands of the Southern Ocean, who have framed a system of government on the basis of equal laws, and before whose instructions, ignorance, barbarism, and crime have vanished.—*Spirit and Manners of the Age.*

*From the Charleston Observer.*

### ST. MARY'S CHURCH, (GA.)

MR. EDITOR,—The following sketch of the history of the Presbyterian Church of St. Mary's was found among the papers of one of its beloved female members, recently deceased—if you deem it worthy an insertion in your truly valuable paper, it is at your service:—

The history of this church is brief, as its existence is recent. The origin and present prosperity of this religious society, may be traced to the unwearied exertion and devoted zeal of one man. As early as the year 1808, the friends of good order in the town, united in erecting a sanctuary for the public worship of God, without any reference particularly to denomination. But no church was constituted, nor was the spirit of vital religion diffused among the people; on the contrary, from the situation of the place, as a frontier town, it became the resort of many adventurers in commercial speculation, and of many persons of irreligious and abandoned character, so that no holy influence was felt, and "God was not in all the thoughts" of the multitude. The lower orders of society especially, were notorious for intemperance, profaneness brawling, gambling, and every species of crime; while the higher classes were remarkable for fashionable dissipation. Several ministers were employed from time to time to preach in the Church, and a large portion of the community attended there to observe the outward decencies of religion, and then went away, to deny in their lives, its holiest requisitions. The Sabbath was desecrated by feasting and social merriment—the ordinances of the Lord's house neglected, and the whole appearance of society was that of a people who acknowledge no God, and believe in no immortality.—During the late war, the city having surrendered to the British troops, saw with grief, these troops quartered in the Church which of course was greatly injured, and the furniture either taken away or destroyed. The citizens, disheartened by a calamitous war, and much impoverished by the depredations of the Bristish troops, appealed to several Churches in the State for relief; but their appeal being unheeded, they again made an effort and restored the Church to its former convenience and beauty. About this time they employed a minister, but their choice was extremely unfortunate, and God seems to have punished them with a preacher more loose in principle, and almost as abandoned in practice as themselves. But even at this period, when circumstances were so unfavourable for vital piety, the Omniscient eye marked a *few* "who had not bowed the knee to Baal." As evidence of this, it may be mentioned, that a few females to whom the Redeemer was precious, met once in the week to pray for the coming of his kingdom. It was probably in answer to their importunate supplications that in the close of the year 1821, the Rev. ——— was directed by the Head of the Church to this desolate portion of his vineyard. He having finished his theological course at Princeton, was sent a missionary to Georgia by the Gen. Assembly's Board of Missions. He visited St. Mary's, and after preaching several times, was urged, by almost the whole society, to continue his labors among them. Appeals were made to him, which he dared not resist, and he resolved to give his time, and devote his talents to a people in such interesting circumstances. When he saw them "perishing for lack of knowledge," heard their pathetic cries for aid, he felt that God called him to the *sacrifice* (for *sacrifice* it was.) An unusual seriousness immediately spread through the community—the spirit of grace was manifested, in striving with sinners, and in reviving the languishing grace of God's children. The Rev. Mr. ——— continued preaching to this society several months, the Lord giving him to rejoice in seeing that his pleasure prospered in his hand. Although there had been occasional preaching in the society from the first erection of the Church, yet there had never been any regularly constituted society, nor had the ordinances of Christ's Church ever been *regularly administered.*

All obstacles to the formation of a Church being removed, a call was tendered to the Rev. Mr. ——— which he accepted; and the Presbytery of Georgia being convened on the 2d of June 1822, twenty-nine persons were formed into a Church and solemnly devoted to God by prayer. Fifteen of these, for the first time, professed Christ before men—the remaining fourteen had been members of other Churches, but yet stood up, and renewedly in the presence of a great multitude, took the vows of God upon them. The Sacrament of the Lord's Supper was administered on the next day, and the Rev. ———, was solemnly ordained Pastor of the Church. This day of her espousals to the Lord is one always remembered with holy tenderness, and devout thanksgiving by this Church—a time never to be forgotten—a season of love—when the Jehovah of Israel drew near to bless his children. Since this period, the Church has gone on from strength to strength; the Lord adding to her numbers, and perfecting her graces. About 100 persons have been united to Christ in her communion; of this number "the greater part remain to this present time, but some have fallen asleep," and have received the crown of glory. She has emphatically been a City set upon a hill, shedding moral and spiritual light upon a people enshrouded in gross darkness: she has been the centre of divine influence—the *very heart* which has caused spiritual pulsation through all this region.

Immediately after the constitution of this Church, a Sabbath School was instituted, which has uniformly flourished, and with the blessing of God will still continue to train up immortal beings for Heaven. A Bible Class diffuses accurate theological knowledge, and a healthful religious influence through the community. A Missionary Society furnishes the preaching of the Gospel to the destitute in our neighborhood for a part of the year; and a Female Tract and Bible Society give employment to the active zeal of many of her members. The character of the whole Society has undergone a happy change; the card table and the dance are *nearly*, if not *entirely*, banished. The family altar is erected in many houses; a serious aspect characterizes the community, and all are anxious to say to wanderers "come and go with us and we will do thee good, for the Lord hath spoken good concerning Israel." None but those who can call to mind how this community was debased by sin, can estimate that goodness of the Lord which has elevated it to these heights of Zion. The same pastor who gathered this flock, continues still to break to them the bread of life—and though this Church be little among the tribes of God's Spiritual Israel, she has still the candle of the Lord shining upon her.

*From the Religious Herald.*

### A WORD TO MINISTERS.

MR. EDITOR,—The subjoined extract from a sermon in Dwight's Theology on the "manner of preaching," is so interesting as to prompt me to transcribe it for your readers. ONOMA.

The Gospel ought to be preached affectionately.

No employment awakens, and calls into action all the generous emotions of the mind more than that of the preacher. He comes to his fellow-men with a message infinitely more interesting, and more useful than any other. He is sent on an errand more expressive of tenderness and good-will. He comes to disclose the boundless mercy of God to mankind, as manifested in the condescension, life and death of the Redeemer; in the forgiveness of sin and the renovation of the soul; in its safe conveyance through the dangers of this world, and its final admission into Heaven. This message he brings to his fellow-men guilty and ruined in themselves, exposed to infinite danger, and hopeless suffering. What subjects can be equally affecting? What employment can equally awaken all the tenderness of virtue? An affectionate manner is itself amiable and engaging. Men naturally love those, who appear benevolent and tenderhearted; and, most of all, require, and love this character in a Minister of the Gospel. This character, or its opposite, can hardly fail to appear in his discourse. There are so many things in the subject of his preaching, which naturally call forth tenderness and affection, that if he possess this disposition, it cannot fail to appear in his sentiments, in his language, and his manner of utterance.—Wherever it appears it will be acknowledged, and loved: and the words of a beloved preacher will always come to his flock, with a peculiar power of persuasion. There is one class of scriptural subjects, about which I wish especially to warn those of my audience who may one day become preachers of the Gospel. This class involves all those, which respect the anger of God against sin, and his denunciation against sinners; particularly the final judgment and retribution, and the future sufferings of the impenitent. It is no unfrequent thing to hear these subjects discussed in that strong language, and the vehement utterance, with which the impassioned speaker labours to express his own indignation, and to rouse that of his audience against atrocious crimes or invading enemies. Vehemence is not the manner of address, which is suited to subjects of this nature. The preacher ought to remember that in disclosing the doom of the impenitent, he is perhaps pronouncing his own. How few, even of the best men, are assured of their safety! Were this objection removed, how foreign, how unfitted, (to say the least) is it to subjects so awful! I have heard sermons of this description. The emotions excited in my mind, and abundantly expressed to me by others, were I confess, a mixture of horror and disgust, feelings, from which good can hardly be expected in a case of this nature. I wish these subjects ever to be handled plainly and without disguise.—Such a mode is equally essential to the integrity of the preacher and the usefulness of his discourses. But I wish them to be always handled also with such a mixture of solemnity and affection, as shall wholly exclude vehemence on the one hand, and strongly exhibit tenderness on the other. The words of the preacher should be those of a guilty man to guilty men; of a dying man to dying men; of a man who humbly hopes, that he has found pardon for himself, and is most affectionately anxious, that his hearers may find the same blessing also."

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, NOVEMBER, 25 1829.

## REVIEW.

*A Sermon on Predestination, by Joseph C. Stiles, Preached in Milledgeville, Geo. Aug. 1826, and re-printed in Philadelphia, 1829.*

"In whom also we have obtained an inheritance, being predestinated according to the the purpose of him who worketh all things after the counsel of his own will."—EPHESIANS, 1 Chap. 2 verse.

(CONTINUED.)

In our last number we advanced so far, as to open the subject, and present the general plan of the sermon. The writers first object is, to present the evidence in favour of the doctrine.

He considers *nature and revelation*, the sources of evidence on all subjects. He first consults *nature*, and shows that this doctrine, is taught by the *atributes*, and works of Jehovah.

I. The *atributes* of Deity involve *Predestination*.

1. GOD IS OMNISCIENT. Our Creator then forsaw all the creatures that would exist, and all their thoughts, feelings, actions, and ultimate doom. Simple and boundless as this attribute is, some men have ventured to throw out various distinctions upon it. It is admitted that the Omniscient forsaw all things, but some things as certain, and others as contingent. By *things* contingent are meant all moral and accountable actions; by their *contingency* is understood, that even God himself, while he forsees the *capacity*, never knows the moral *act* until it is performed. Behold the consequence. Whether a man eats or drinks, or whatever he does, he is under moral obligation: what of man's life then is not contingent! and consequently, (under this system,) what of man is left for the foreknowledge of his Maker! To escape the absurdity of this hypothesis, some have confessed that God had power to foreknow all things, but assert that some things he did not *choose* to foreknow.—Away with all such sacrilegious refinements upon God. They were ushered into existence to shelter unfounded prepossessions from the fatal consequences of a strict omniscience.—The first glance of Jehovah, in the light of eternity will put to death all such degrading conceptions; and men shall see that our God "knoweth all things," absolutely and infinitely, and that no human distinctions can curtail his boundless essence.

*Omniscience* in a *sovercign God*, involves *Predestination*, I well know that prescience in the abstract does not, but in Jehovah it does. If there existed a being altogether independent of him, working events by his own sovereign power, then Jehovah's foreknowledge of those events would not imply predestination. But there is no such Being, and no such power. Man boasts of an agency that is free, yet it consists with the consciousness that in God he both "lives and moves," and "in him are all his ways." Now if the King of kings *foreknew* all things, then all things must have been *fixed and certain*. How else could he foreknow them! It is absurd to say that God foreknew an event when it was actually uncertain whether that event would occur. Absolute foreknowledge implies the absolute certainty of the thing foreknown.—And if all events were certain, some power must have made them so. Either that power was in Creator or creation. If in Creator, then God made certain all future events. If in creation, still future events were made certain by God, for the power of creatures is only delegated, always dependent, and ever controlled by the infinite wisdom and strength of the reigning God.

2. If we add to OMNISCIENCE, INFINITE GOODNESS and POWER, we shall see that the result is *Predestination*. Omniscience could not fail to know what in every possible instance, would promote the greatest good.—Infinite benevolence could not fail to choose it. And infinite power exerted, could not fail to effect it. Either then God did not know what event would, on the whole, be best; or he had not benevolence enough to desire it; or he wanted power to bring it to pass. But if these three attributes be strictly infinite, then he did from eternity know and choose what he now effects.

3. If we connect IMMUTABILITY, INTELLIGENCE and OMNIPOTENCE, we shall find that they prove *Predestination*.

Can there exist a being made by God, who is not shocked at himself when, in an impious moment he has ventured to assert that he originates events by his own independent intelligence, and achieves them by his own sovereign power? And who is not equally revolted, in contemplating that OMNIPOTENCE, which called a universe into life, to imagine that there are myrids of active beings whom it neither supports nor influences, and regions of extensive achievement which it never pervades? My brethren, ALMIGHTY GOD is not OMIPOTENT, or POWER reigns through all heaven, earth and hell, over all matter and mind, nor floats there an atom independent of his throne! Let no man rise up and say that I hereby break down all free agency, make God the author of sin, and convert the universe into a grand machine. On the contrary, it is this very power that first made and still sustains men and angels in their proper place, and co-operates with them as *dependent moral agents*.—Other free agency than this there never was, save in God. Leaving all due room, then, for the subordinate agency of creatures, rational and irrational, there is a high sense in which the all pervading and overruling power of Deity effects whatever comes to pass. If now he is infinitely INTELLIGENT, he *designs* all that he does. And if infinitely UNCHANGEABLE, then his designs of *this day* must have been formed from *eternity*. The result then of *immutability*, *intelligence* and *power* is, that God *eternally designed all that now takes place*.

But controversy begins the moment you extend the divine control over the *minds of moral agents*. That an universal Creator should be but a partial sovereign, it will be conceded, is rather an incongruous conception. Let us briefly examine the grounds for the distinction between matter and mind, in regard to the sovereignty of their common Author. Jehovah started into life innumerable myriads of powerful spirits of various orders, and filled them with ever active impulses. Now they are either dependent or independent, subject or sovereign. If sovereign and independent, then he threw the reins upon their necks, and all is at random. And what havoc they may work amongst his plans and expectations before their immortality is at an end, who can tell? But look at facts.—Some of these intelligent spirits he has safely lodged in hell, and others he has reserved in heaven. And as for man, while he has been a rational agent in all generations, so far from having banished his maker from the region of his agency, and wrought all events in the wildness of his uncontrolled freedom, upon the history of the past and present, you may see such a prophetic regularity, such an impress of a wise, holy, and merciful sovereign, as clearly shows that God has been "doing his will among the inhabitants of earth, as well as in the armies of heaven."

Still he does not propel man by an irresistible mechanical force, nor drags him by an iron chain: on the contrary, the man moves rationally, using his intelligence to discern the motive, his heart to feel the desire, his hands to perform his will, and his conscience to approve or condemn. I acknowledge that sovereignty, in any shape, revolts the pride of a revolted creature. And that it baffles all his reason to understand how God can "*work in man to will and to do of his own good pleasure;*" the Creator free and doing all his pleasure, and the creature free and doing his, and yet always in accomplishment of divine purpose. But what, though dependence and freedom are utterly inexplicable to human reason, shall man therefore upon the footstool, rise up and dispute the sovereignty of the Enthroned! Ah, how soon would his crest fall, and his coward heart cry out for mercy, if the "Lord of all" were tossing him in a storm at sea, or wasting him upon a bed of death, or driving a Tornado over the land. Brethren, God is God, and God he ever will be.

If then Jehovah *reigns*, and is *immutable*, he must *predestinate*. Advance now objector, and confront the Almighty. Against what point will you aim your blow! Will you strike at the crown of God, and dispute his *sovereignty*! Or with a bolder hand will you dislodge his *personal stability*, and let go all his perfections! If you shrink from the assault, no longer then deny that *Predestination* which is the clear result of *immutable sovereignty*.

Our faith is, that he predestinated all things, and precisely as they come to pass, means as well as ends, circumstances minute as well as important, and all in the order of their occurrence We say that God *elects* men exactly in the same way in which you see them become Christians, and *reprobrates* men exactly as you see them die impenitent, and all things else he predestinated precisely according to the occurrences of Providence. I define Predestination therfore to be, *God's eternal purpose to govern the world as he does*. Overlook now his administration: observe how the Sovereign is disposing of temporal affairs of men: mark well how they become Christians, and how it is that they die impenitent: and when you have finished your investigation, I ask you whether you *approve of what God is now doing* amongst the nations and families of the earth! If you do, what fault have you to find with that doctrine which simply says, that the Creator from *all eternity determined to administer the affairs of this world exactly in the manner which you so much approve*? Henceforth let no man object to the doctrines we hold, *until he is ripe for a revolt against the God of Nature*.

II. The Works of Deity. The arguments here, are the same as under the former head. *Creation, Providence, and Grace*, show *sovereignty and immutibility*, and so prove the doctrine. The infinite diversity in the condition of all creatures, rational, and irrational evince the sovereignty of God. "Jehovah holds on his *sovereign* course, and extends his own pleasure through all the *moral*, as well as natural administrations of his government."

Look back and behold two families of immortal beings under the curse. Angels and men. Neither have the slightest claim upon the divine favor. Both are justly sentenced to eternal ruin. He offers salvation to men, and leaves devils to perish. Hell may resound with murmurs against the *partial* procedure. The voice of the Sovereign is "I will have mercy upon whom I will have mercy, and whom I will I harden." Salvation is offered to all. The Spirit urges all. But of themselves none will come. It is left to God, then, to determine whom he will "make willing in the day of his power." And who can glance at the *movements of the Spirit*, and fail to discover the footsteps of a *Sovereign*! Men of all ages, characters and conditions, are both taken and left. No coincidence of pious training, moral deportment, natural loveliness and outward diligence; *insures his regenerating* influence: nor is he always *repelled* by the most inveterate profiigacy of principle and practice.

*Secondly*.—Having examined Predestination by the light of Nature, we are now to consider the SCRIPTURAL evidence. Though I do consider the proofs from Nature altogether irresistible, they should, upon no subject, be compared with the authority of the *Bible*. Man is fallible; his Maker is not.

The Scriptures teach a predestination of "*all things*," and particularly of man's *moral character* and *final condition*. I shall follow the Bible, and treat them separately.

1. *Universal* predestination is taught in the Scriptures, *directly* and *indirectly*.

1. It is *indirectly* taught by teaching those divine attributes which involve it.

2. Universal Predestination is *directly* taught in the Bible, by *express passages*, and by *Prophecy*.

"Being predestinated according to the *purpose* of him who worketh *all things* after the counsel of his own will." (Eph. 1. 11.) "He doeth according to his will in the *armies of heaven*, and *amongst the inhabitants of earth*." (Dan. 4. 35. Isa. 46. 10.) "My counsel shall stand, and I will do *all* my pleasure."

*Prophecy* is *direct* proof, if proof at all, of our doctrine: and if it establishes the positive predestination of *some things*, it thereby throws upon the unbeliever the obligation of showing how it is, that an all wise and consistent God does *not* "work *all things* in pursuance of past purpose."

You will please to observe, my brethren, that Jehovah in prophecy makes no such *distinction as to his sovereignty over matter and mind*, as men have made for him. He predestinates earthquakes, and famines, and plagues, and floods, and shews that nature is in his hand 'tis true. But he stops not here. Birth and death, wars, victories, and defeats, captivities and restorations, prosperities and adversities, civil and religious, nay, all the various classes of social action of which nations, families or individuals are capable, are distinctly *predetermined* in the Scriptures.—And though all this involes the control of moral character, yet he asserts his boundless throne, and *expressly predestinates* the most *solemn acts*, for which men *give account*. The treachery of Judas was probably intimated by the Psalmist: and the repeated declaration of the Lord Jesus is, "one of you *shall* betray me." (Matt. 26. 21. Matt. 26, 23. Mark 14. 18.) Inquire of the traitor, whether the prediction of his crime expunged his conscience. "I have sinned in that I have betrayed innocent blood." If it is said, against the obvious force of reiterated language, that this is an example of *prophecy*, but not of *predestination*, let another objection be sought against the following passages. "So that thou do all those wonders before Pharoah, which I have put in thine hand: but *I will harden his heart that he should not let the people go*." (Exod. 4. 21.) Moses bears the divine command to the king, "Let my son go." God hardens his heart unto disobedience, and he replies "who is the Lord, that I should obey his voice to let Israel go." Now interrogate the monarch of Egypt whether God's *predestinating his disobedience* interfered *with his own freedom*, or *his Maker's rectitude*. "The Lord is *righteous*, and I and my people have *sinned*." Away with speculation, brethren, when we can lay hand upon Bible facts.

II. I have now considered the Scriptnre evidence of *universal* predestination. Revelation, I think, has furnished a more emphatic testimony of the predestination of MAN'S MORAL CHARACTER and FUTURE CONDITION. I mean what is generally styled "*Election*."

1. PERSONAL ELECTION, is *inferrible* from the Scripture doctrines of *depravity* and *regeneration*.

We are informed by holy writ, that man by his fall, is desperately apostate. He is inflexibly alienated from God, and obstinately attached to sin; and, left to himself, will surely sin on and perish. Why then are not all our fathers in the pit? Surely not one of them has landed in heaven by virtue of a serious resolution to start for glory, formed in his anasstied depravity. Else that man was not entirely depraved. There did dwell in his flesh *one* "good thing." If, on the contrary, absolute corruption implies such an incorrigible aversion to holiness as will never earnestly seek it, then God, of his own good pleasure, must have resolved to turn the man that is turned. And what now is this, but personal election!

The doctrine of *regeneration* is also *indirectly* conclusive of personal election. "Except a man be born again, he cannot see the kingdom of God:" And God himself is the *alone author* of regeneration. None, then, ever will be regenerated, except those whom he *designs* to regenerate. And I apprehend that his designs are of his own forming. Consequently, of his own good pleasure, God *chooses* every man whom he saves. Regeneration is the *act that saves*, and is the sovereign act of God. Now suppose a man were to elect himself most decidedly, but God did not choose to regenerate—what becomes of that man? Saving election is by God, then, and not by man.

2. Let us pass now to the more *direct* Scripture proof of this doctrine. I shall endeavour, however, so to arrange the texts, that you may be more fully satisfied, first, *of the original and sovereign choice*,—secondly, *of individuals*,—thirdly, *to salvation*.

In the following extracts, we are confident the reader will admire the author's ability, and perspicuity in the exposition of Scripture. We had the pleasure of an acquaintance with him, at the time he commenced his preparations for the sacred office; and well remember with what intensity of mind, and ardour of feelings, he entered into the discussion of the subjects presented in the lecture room. The beautiful specimens of skillful and candid *exegesis*, here exhibited, are at once a proof of the importance of the study of Biblical criticism, and an honour to a pupil of Professor Stuart.

All men are equally dead in sin, and were liable to have remained so. I beg you to observe, in the first Scriptures I shall present to your notice, that the separation of Christians from sin and the world, begins by God's first coming to them in the way of sovereign and gracious choice. "God who is rich in mercy, for the great love wherewith he hath loved us, *even when dead in sin, hath quickened us* together in Christ. For by grace are ye saved, through faith, and *that not of yourselves*, it is the *gift of God*." (Eph. 2. 4. "For we ourselves were sometimes foolish, disobedient, deceived, serving divers lusts and pleatures, living in malice and envy, hateful, & hating one another; *but after that* the kindness and love of God our Saviour toward man appeared, not by *works of righteousness* which *we* have done, but according to his mercy *he saved us*, by the washing of regeneration, and the renewing of the Holy Ghost, which he shed on us through Jesus Christ our Saviour." (Tit. 3. 3, 4, 5, 6.) Observe still further, whether the Scriptures do not teach that God's gracious choice commences man's deliverance. "Ye have not chosen me, but I have chosen you." "We love him, *because he first* loved us." (1 John 4. 19.) "All that the Father hath *given* me shall come to me." (John 6. 37.) "*No man can* come to me, except the Father draw him." (John 6. 44.) Bend a closer attention to the following passage. "Who hath *saved* us, and called us with a holy calling, *not* according to *our works*, but according to his purpose and grace, which was given us in Christ Jesus, before the world began." (2 Tim. 1. 9.) My brethren, is there not "*salvation*" here, and of *individuals*, and was it not effected "according to *God's 'own purpose*,' and gracious choice, 'in Jesus Christ, *before the world began*?" "

Suffer me now to direct your attention still to the three constituents of election, but somowhat more particularly to the object of choice, viz: whether *nations or individuals*. At the close of a parable in which the Saviour answers an objection to the Gospel, he says, "Many are called, but few are chosen." (Matt. 20. 16.) How plain is the meaning of this verse! The Jewish nation have the privileges of the Gospel, but few of them are elected to salvation. The obvious meaning of the word "*few*," and its antithesis, with "*many*," indisputably proves that it cannot mean either a *nation* or *an abstract character*. It must then mean *individuals*. By force of the second antithesis, between "called" and "chosen," it is universally conceded that the 'few' become *christians*. Here, then, we have strong hold upon two of the three points in Election, viz: the *salvation* of *individuals*. And as to the third, when it is said that "few are chosen," by *whom* is the *act* performed! Do they that "are *called*" perform the act of *calling*? With what face then, can it be said, that *they* who "*are chosen*," *come of themselves, without an electing act on the part of God*! These are the words of the Lord Jesus, my Brethren, and if we can escape from the doctrine, and are not *constrained*, by this language, to admit the three ideas in election, viz. *individuals*, *chosen*, *to salvation*, there is then no certainty in the Bible, and God has no definite standard of doctrine upon earth. That principle of interpretation, which may thus destroy the palpable force of simple and striking words, safely shelters all heresy, I proceed to adduce further proof from the words of the Saviour, and you will still remark, that *individuals*, and not nations, nor attributes, are the object of election. "I have *chosen you* out of the world, therefore the world hateth you." (John 15. 19.) "I have *chosen* you and ordained you, that you should go and bring forth fruit." (John 15. 16.) "I speak not of you all, I know *whom* I have *chosen;* but that the scripture might be fulfilled, he that eateth with me *shall* lift his hand against me." (John 13. 18.) "For the *elect's* sake, whom I have *chosen*, those days shall be shortened." (Mark 13. 20.) That *individuals* are here chosen, is obvious from the fact, that in the first three passages he is addressing his disciples, and in the fourth a very small remnant of the inhabitants of Jerusalem. That they are chosen to christian character, appears in the first verse, from the hatred of the world; in the second, from ordination, to "go and bring forth fruit;" in the third, from having chosen eleven disciples to a spiritual cleanness, which in the context is contrasted with the treacherous plotting of Judas; and in the fourth, not only because he stays the arm of desolation on their account, but because they are the "elect whom I have *chosen*." Why this repetition? I am led, by the last text, in further proof of *individual* election, to call to your remembrance, that the epithet '*elect*' was familiar in the mouth of the Saviour and his disciples, to signify an individual christian, or those of a particular church, or the church at large. Indeed I think I am warranted in saying that the Lord Jesus, Paul, Peter, and John, were particularly fond of *this*, and kindred appellations. Nor will any man doubt whether the term has not a national, official, or abstract import, when he considers who the 'elect' were. They were the "elect of God," "holy and beloved," and "according to his foreknowledge;" they have "faith, bowels of mercies, kindness," &c.: John "loves them," Paul "endures all things for them," God "justifies" and "avenges" them, false prophets cannot "seduce" them, and Jesus is "coming in the clouds of Heaven, to gather them." It was common then, in the days of the Saviour, to call Christians "*elect*." How *inspired men* could call them so, if they were *not elected*, 'twere hard to say.

In the remaining texts I shall quote, you will still accumulate proofs of the eternal choice of individuals: I beg you, however, more particularly to observe the third idea of our doctrine, viz! that they are elected to *salvation*. "And when the Gentiles heard this, they were glad, and glorified the word of the Lord, and as many of them as were *ordained unto eternal life*, believed." (Acts 13, 48.) Who that is not invested with authority to repeal or pervert the preceding or succeeding Scripture, can escape from election! "*Elect* according to the *foreknowledge of God* the Father, through sanctification of the spirit, *unto obedience and sprinkling of the blood of Jesus*." (1 Pet. 1. 2.) Who can doubt God's eternal election, of individuals to *salvation*, when he calmly reads these words, "God hath *from the beginning, chosen you to salvation*, through sanctification of the Spirit and belief of the truth." (2 Thess. 2. 13.)

"And we know that all things shall work together for good to them that love God, to them who are the *called according* to his purpose. For whom he did foreknow, he did *predestinate* to be conformed to the image of his Son, that he might be the first born among many brethren; moreover, whom he did *predestinate*, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." His argument here commences and concludes the chapter. I request you to remark, that there is not a word in the chapter which suggests the thought of nations, or the Gentile world. On the contrary, he is speaking of "them that love God" and observe how naturally he falls upon the synonymous phrase, "*the called according to his purpose*." That there is an *eternal choice*, who doubts? for "he *did predestinate:*" and a choice of *individuals;* for he predestinates, not the Jews nor the Gentiles, but *them* "*that love God*," *them* "that are the *called according to his purpose:*" and unto *salvation;* for he predestinates "the called" to be *conformed to Jesus, and finally "glorified."*

The Apostle commences the succeeding chapter, by a most feeling announcement of his "great heaviness and sorrow of heart," on account of his "kinsmen after the flesh." For though, to them, as Israelites, pertained the privileges of God's peculiar people, yet all who were Israelites in this sense, were not the *spiritually chosen*. Neither because they are the "seed of Abraham," are they all "children." For God did distinguish between the natural children, both of "Sarah" and "Rebecca." "But when Rebecca had conceived by one, even our father Isaac, (for the children being *not yet born*, neither having done any good or evil, *that the purpose of God, according to election* might stand, not of *works*, but of him *that calleth*,) it was said unto her, the elder shall serve the younger. As it is written, Jacob have I loved, but Essau have I hated." Natural man revolts against the procedure, and not perceiving the necessity which he has laid for it, in his own desperate apostacy, promptly pronounces unrighteous, any electing "purpose," which, disregarding "works," designs favor before "good or evil" is done, or the agents "born." Observe now, how the apostle reasons with the inmost soul of the unbeliever in election. "What shall we say then! Is there unrighteousness with God! God forbid!" Keep an eye upon your own heart, while you witness how the inspired man bears down the proud resentment of the rebel to the dust, and uplifts and enforces the highest sovereignty of the Almighty.—"For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then, it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. How often does the natural heart apologize to conscience, and vent its spite against sovereign election, by arguing, that if God "raised me up" for this same purpose, and eternally willed that I should be a reprobate, why does he condemn me for disobedience? You will please to remark here, what is very common, an implied misrepresentation, by the unbeliever. There has been no *such* eternal decreeing of his conduct, as has made him a sinner against his will, or in any way warranted his conduct. Unintelligible as are many things about this subject, he (and he only) has been shamefully guilty in his every departure from duty. The Apostle however disdains any such explanation, and but scourges the effrontery of his argument. "Thou wilt say then unto me, why doth he yet find fault? For who hath resisted his will? Nay, but O man! who art *thou*, that repliest against God?

[TO BE CONTINUED.]

## SYNOD OF TENNESSEE.

*To the Editors of the Calvinistic Magazine.*

GENTLEMEN—Having attended the Synod of Tennessee during its late Sessions at Greenville, I have thought that some of your readers might be gratified with the remarks of a spectator on the transactions of that body.

The members of the Synod assembled at the church in Greenville on Wednesday, 14th of October. The sermon was preached by Rev. William M'Campbell, after which the house was called to order, and the body organized by the election of a Moderator and Clerk. It was then announced to the congregation, that the Synod would set with open doors—that it was the privilege of the people to attend and witness its transactions, and they were cordially invited to do so. This, thought I, is as it should be. In this land of liberty, the Halls of legislation, and the Halls of our civil courts are open to the people; they enter whenever they choose. In like manner, the Halls where ecclesiastical bodies meet should be accessible to the people that they may enter and look on, whenever they judge it expedient. Nor will the lofty, independent spirit of the American people, long brook the narrow anti-republican policy of those ecclesiastical bodies that sometimes meet in our towns and villages, and close their doors, not only against the mass of the community, but even against their own church members; thus, in effect, saying to the people "Stand off! It is not proper that *you* should witness the transactions, in which we are engaged!"

When the roll was called, and the names of the members present recorded, and the absentees noted, it was discovered that there had not been one instance of death among the members of Synod during the past year. This was mentioned by the Moderator as a matter of gratitude and praise to the "High and Holy One, in whom we live and move and have our being."

I had heard much said in the course of past life, respecting the republican principles of the Presbyterian Church, but now I had an opportunity of seeing for myself whether these principles were carried out in practice.

Among those whose names were enrolled as members of this church judicatory, were a number of Elders, representatives of the several Presbyterian churches in the country. And as they proceeded in business, I could observe that *these representatives of the people* possessed and exercised equal rights with the clerical members in deliberating and in discussing all the business that came before the house: and in the final discussion, I could mark, that the vote of the elder counted as far, and weighed as heavy as the vote of the minister.

An incident occurred near the commencement of their sessions which, though evidently not designed for that purpose, clearly showed to a spectator how deeply those men are imbued with republican spirit and doctrine of equal rights, which their church has so long and so fearlessly avowed. The churches under the care of the Synod are so numerous that when their representatives all appear in Synod, their number is perhaps double that of the ministers; thus giving to the people through their representatives, an overwhelming power in the decision and final adjustment of every matter that comes before the church judicatory. Early in the session, it was remarked by one, that several of the churches had not appeared in Synod by their representatives. Now, thought I, if these ministers are grasping after power, and ambitious to domineer over the churches, they will be glad how few representatives of the people appear; for the fewer of them, the more controlling and unlimited the influence in the hands of the ministers. It is well known that in some denominations, the preachers are so eager for power, and so ambitious of ruling with unbridled sway, that they absolutely forbid the people to have any representative in Church councils; their voice is not heard. All the great interests of the church, are at the disposal of unchecked and unlimited clerical authority. But here another spirit prevailed. No sooner was it mentioned that the representatives of some of the churches had failed to attend, than a strong resolution was introduced by one of the ministers, and supported by all, that the Synod should give official information of this fact, to the people of those churches whose representatives had failed to attend, that the error in future might be corrected.

On Friday 16th, at 11 o'clock A. M. the free conversation on the state of Religion took place. I would advise every person who is convenient to the Synod, at its annual meeting to avail himself of this valuable opportunity for obtaining religious information. The bounds of the Synod extend from New River on the east, to that chain of mountains which forms the western boundary of what is called East Tennessee; the limitation on the north is the Kentucky line; and on the south, that of the Carolinas. It is not my intention to attempt to give an abstract of the free conversation on the state of Religion; this will be done by the Synod in their printed narrative; I will only say, that while the conversation was going on, I was deeply interested; and when it closed, I sorrow-

to have before me an interesting map of the religious condition of the whole community within its bounds. Thus the congregations in which this judicatory holds its annual meeting are favoured with the means of obtaining a vivid and instructive picture of the moral and religious state of a large section of our country.

The Synodical sacramental Sabbath was a season long to be remembered. The assembly was so great, that after the spacious church was crowded below, and the gallery crowded, there was still so large a congregation without, that a temporary stand was provided, and divine service attended to there, while the worship was going on in the house. In the house the solemnity was very deep and general. The number who seperated from the congregation and took the seats pointed out for the anxious was considerable, probably fifty or sixty. Thirty-six, made a profession of their faith in the Redeemer, and joined the church. The whole number of communicants, I think was from six to seven hundred.

There was also a discussion respecting the location of meeting houses, that I would mention to your readers. When the question came up, "Where shall the Synod hold its next annual meeting?" Several ministers began to urge the claims of the congregations to which they preached. To each the question was proposed, "Where does your church stand?" One replied, "it is about a quarter of a mile out of town, on a fine eminence! Another alleged that his church was near half a mile from the centre of the village. A third was not more than a quarter and half quarter, &c. &c. Only one instance was mentioned where the church building was near the centre of population. One of the members then arose and observed: "When noticing the location of churches, I have often thought of that saying of Jesus Christ, 'The children of this world are wiser in their generation than the children of light.' Who ever saw a merchant place his store house a quarter of a mile or half a mile out of town for the sake of getting on some hill? Who ever knew a physician, or a lawyer to select such a location for his office? Christians alone, it seems, act absurdly in this matter, and never reflect that the house to which the mass of the population should go, ought to be placed as near them as possible. On the contrary, when a church is to be erected, they with one accord look out for some rugged peak, or high point of land, difficult of access, and distant from the centre of population, and on that they fix as the most eligible situation for their church.

"Now, when a church is built in such a situation, if the weather be a little warm, or a little cold, a little wet, or a little blustry, or the road a little muddy, or a little dasty, the mass of the population will not attend public worship. And all those who are a little unwell, or a little busy, or a little careless, or a little anxious to find an excuse for staying at home, will have one ready to their hand, in the distance of the church, and the difficulties of the way. The mass of the community never will be savingly benefited by the gospel until they attend upon its ordinances. They never will attend while churches are so located that they are inconvenient and difficult of access. In every village the church should be one of its *most central* buildings, that all may attend it with the utmost convenience. Tell me not that it ought to be some distance out of town in order that the country people may have a place to hitch their horses. Greater numbers attend our elections, our general musters, and our courts, than ever came to the house of worship, yet their horses are all secured. Will any pretend that hitching-places so abundant through the week, cannot be found on the Sabbath? When the earth shall be filled with the glory of the Lord, the house of worship will stand in the midst of the population, that 'all the people may flow unto it.'"

I will only mention further, that I was pleased with the resolution of Synod recommending to the church sessions, to discontinue the use of tokens on sacramental occasions.

I have no doubt, that when tokens were first introduced, there were good reasons for the measure; but those reasons have long since ceased to exist. During the prevalence of that darkness which overspread the catholic world, before the reformation, the multitude believed that receiving the sacrament, was an act of expiation for their sins. The robber, the murderer, the adulterer, the basest wretches in society were anxious to receive the sacrament, believing that thus the guilt of their offences would be removed. The reformers found it necessary to adopt measures to prevent improper persons from approaching the sacred table. They laboured to instruct the people as to the nature and design of this ordinance, and gave tokens to those who were found on examination, to be sufficiently enlightened and devout, to be admitted to the communion. The church officers of that day, when they took up the tokens from those who had come forward, doubtless inspected each token closely, and satisfied themselves, that it was the very token that had been given. But no such thing is done now—no Elder thinks now of carefully inspecting each token dropt into his hand as he passes along the table to see whether it be genuine or not. And moreover, public sentiment is changed. No person now, in any well instructed congregation, comes to the communion table, with a view of expiating his sins. The catholic days are gone by, and with them this erroneous view of this sacred ordinance.

A practice which is no longer of any benefit to the church should be laid aside, especially as it is injurious in several ways.

1. It is injurious to the communicants. If there be any period during our abode on earth, when the mind should be freed from every annoyance, and suffered to collect all its thoughts, and employ all its powers in deepest devotion, it is when we approach the table of our Redeemer; but this practice creates much annoyance. As soon as communicants are seated, and their minds engaged in devout meditation, the church officer presents his hand to receive their token, frequently they are not at hand; females have them folded in the corner of their handkerchiefs; and there are several moments of hurry and flutter to produce these symbols of church membership,—a fact that has been well known to the whole neighborhood for perhaps fifteen, twenty, or thirty years. In many cases, there would be just as much propriety in the pastor of the church requiring the elders to produce tokens on the Sabbath morning of the sacrament, in proof of the fact that *they are elders*, as for the members to be requested to produce tokens in proof that they are members; the one fact being as notorious and undeniable as the other. And shall the few sacred moments which the christian has at the Lord's table be broken in upon by this useless ceremony?

2. It is injurious to the congregation. How desirable is it that the congregation on the communion Sabbath should be calm and undisturbed; but this cannot be, when the people from all quarters of the house are beaconing to the elders to hand them tokens—and the elders are hurrying from place to place to comply with these requests. I have often witnessed such confusion and disorder created by this business, as has made my heart ache, and long for the day when the useless ceremony would be entirely laid aside.

3. The men of the world expect a good reason for every thing they see done in the church. When a custom is kept up for which there is *no good reason*, you throw a stumbling-block in their way. Those who neglect religion, often try to persuade themselves that religion is all empty show—that there is no sense nor reason in it. Now, let christians keep in the church a practice which the men of the world see plainly is *senseless mummery*, and they will naturally enough try to think that *all religion* is senseless mummery. It is therefore needlessly throwing a stumbling-block in their way, over which they may fall into ruin.

4. This practice opens the way for impostors to come to the communion table. Any person base enough to attempt it, can easily counterfeit a token; and the distraction and disorder created by them, prevents the elders of the church from noticing who are coming forward with so steady and vigilent an eye as might be done if the practice were altogether discontinued. For these reasons I rejoiced when the Synod recommended to the church sessions to discontinue the practice.

A SPECTATOR.

### SABBATH MAILS.

We perceive that some editors of religious papers still support Col. Johnson's Report on Sabbath mails, and the impropriety of christians and others petitioning congress to repeal their acts requiring the public profanation of the Sabbath throughout all the United States. The objection is, that it is interference with legislative matters, and that christianity needs not the support of the civil arm. Now this subject seems to be wonderfully misunderstood. We do not wish congress to enact laws requiring people to observe the Sabbath, to attend public worship, or read the Bible. No such thing. But we wish them to abstain from a direct desecration of the holy day in defiance of the professed principles of the citizens of the Union as a christian nation.

The principles adopted by the opposers of the memorialists would lead to the most abject slavery to power and to the abandonment of all our dearest rights as a christian people. Suppose congress should think it conducive to the national weal not only to have the business of the Post-Office Department transacted on the Sabbath, but also the business of the Judicial and Legislative, and of the Land Offices to be carried on without regard to the Sabbath, and should so order it. In a word, suppose they should require all persons holding offices under the general government to attend to the business of the same without regard to the Sabbath. Nay further, suppose they should adopt the views of Charles II in regard to the Sabbath and should ordain all kinds of public fetes, shows and amusements on that day for the *public good*. Or suppose, as it was once thought in France, that they should think one day in seven is too frequent a return of the sacred day and should appoint every tenth instead of every seventh day as a day of rest, and religious worship. The christian people of this free republic, must not whisper in the ears of the law-makers, that they are trampling on their most sacred rights, and respectfully request them to abstain from such an outrage on their common sentiments and interests. Oh no, this would be religious interference with legislative and civil matters. Or if they should presume to introduce respectful memorials into the halls of congress, they must expect and will deserve to be charged with the basest motives and to be told that they have no business there. Can that be a land of political and religious freedom, where such is the condition of the people? Yet this is the practical result of the principles assumed by Col. Johnson and the friends of his Report. It would seem that the professed friends of the Sabbath and of religious liberty, who oppose the memorialists, must be influenced either by over-scrupulous and mistaken views in regard to the exercise of their undoubted rights, or by a desire to gain favour with the politically great, and the contemners of God's holy day. Our charity would certainly lead us to impute their conduct to the former, although their course is admirably calculated to secure the object of the latter—and they doubtless will find the whole irreligious world in their train. The memorialists do not desire nor ask congress to establish and support religion by their legislative enactments. They deprecate all such union between church and state. The christian religion does not depend on the feeble arm of civil power for existence or support.

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We are happy to learn that Felix Grundy, Esq. of Nashville, has been elected a Senator in Congress from Tennessee, to take the place of John H. Eaton, Esq. Secretary of the Navy. Mr. Grundy was one of the petitioners against Sunday mails; and we may calculate therefore, upon his influence and vote when the subject shall again be presented for the consideration of Congress. The seat of Col. Johnson in the Senate it will be remembered has been vacated, and other changes have been made in that body highly auspicious to the Sabbath cause. The religious community have now no reason to apprehend that they will be insulted when they present petitions for a redress of grievances.—*N. Y. Obs.*

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The Rev. Joshua T. Russell of Philadelphia, Corresponding Secretary and General Agent of the Assembly's Board of Missions, has lately been on a tour to this part of the country to present the claims of this Board to the churches to ask their prayers and contributions in support of its operations.

After attending the two Synods of Ohio and visiting Cincinnati, he arrived here on the 4th inst. and on the following Sabbath preached in both the Presbyterian churches. A Society of about 100 members was formed auxiliary to the Board.

We believe he has generally met with encouraging success.

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By the Report of the Young Men's Tract Society of Cincinnati it appears that during the year past they have raised $104 24, purchased 90.000 pages of Tracts, and put in circulation more than 60,000 pages. They have united with the Cincinnati Tract Society in the *monthly distribution* of Tracts to every family in the city that will receive them.

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At a late exhibition of the Infant School in Cincinnati about 100 children went through their exercises in a manner highly satisfactory to the audience.

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The Lane Theological Seminary at Cincinnati was to be opened for the reception of students on the 18th inst.

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The Rev. Dr. McAuley of New-York has accepted the call to the pastoral care of the Presbyterian Church, corner of Walnut & Twelfth street, Philadelphia.

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The Editor of the Gospel Herald, for the proof he asks, is refered to the New York Advocate and Journal, especially the piece "Murder will out;" to several extracts in the October No. of the Calvinistic Magazine; and to the *fact* that several worthy men belonging to the Presbyterian church, have, after offering as candidates for the legislative assemblies, been compelled to withdraw or suffer a defeat solely in consequence of the prejudice raised against them on the groundless accusations complained of by us.

### REVIVALS.

A correspondent in the New York Advocate and Journal writes from Springfield, Mass. under date of Aug. 16th. that during the last seven weeks more than 100 have been hopefully converted to God; and about 80 during the same time added to the Methodist church, on trial, as fruits of the revival; and the work is still going on.

John Almond writes to the editor of the Columbian Star, that "under the ministry of the Rev. Luke Robinson, in the county of Newton, Georgia, at three churches, viz. Macedonia, Rockdale, and Rockbridge, there has in the course of a few months, been upwards of one hundred precious souls added by Baptism. The work is still progressing rapidly, and spreading far and wide."

In Norwich, Connecticut, sixty-five have been added to the Baptist Church, within the present year.

In Wilton, New-Hampshire, are very favorable appearances of a revival of religion. Several have joined the Baptist church in that place.

### CRIME THE CONSEQUENCE OF IGNORANCE OF REEIGIOUS TRUTH.

The following extract is from the Seventh Report of the "Prison Discipline Society." It is part of a communication from the Rev. Mr. Brown, the worthy chaplain of Norwich castle. Its statement is enough to make every Christian blush, to learn that such a portion of ignorance should exist in any county of England; while it contains a most affecting appeal to the people of God, and to the friends of their country, to support the Home Missionary Society in all its various departments of evangelical labor. Probably the chaplain of every county gaol could furnish a similar report; and if so, how can we wonder at the increase of crime, with such an increase of population? "For the soul to be without knowledge it is not good," says an inspired writer, and how fearfully it is proved by the Norwich chaplain! May it be the means of awakening many to the inquiry, "What shall I render to the Lord for all his kindness?"

"I have ever been convinced, that ignorance is productive of crime; but nothing can so fully confirm that conviction, as an intimate knowledge of the inmates of a prison. From January, 1825, to March 1826, 400 persons came under my examination. Of these, 173 could neither read nor write; twenty-eight merely knew the alphabet; forty-nine could read very imperfectly, so as not to be able to obtain any information by it; fifty-nine could read only; and ninety-nine could read and write. But this statement, by no means presents the sum of ignorance in these persons. Nothing but actual investigation can render credible the gross ignorance that painfully comes under the observation of a chaplain in a gaol. Even among risoners who have mechanically learned to read and write, there exists, generally speaking, a lamentable ignorance of moral and religious duties, and the awful sanctions of religion; and of the rest, they know as little of the very first principles of religion, as the wildest savage. And yet, the prisoners are generally willing to learn, and attentive to the instructions afforded them."—*Lond. Home Mis. Mag.*

## FOREIGN NEWS.

On account of the failure of our Eastern papers we gave no Foreign news last week.

THE WAR IN TURKEY.—From some paragraphs from an editorial article in Bell's Weekly (London) Messenger, of 27th Oct. we gather the following.

From the intelligence from the seat of war, however various in other respects, it is certain an armistice has been concluded between the Russians and Turks, and that preliminaries for peace are under discussion. It is not to be supposed the Russian General will listen to any thing short of almost absolute capitulation. The Porte will now be politically destroyed. From this time Russia must be considered as having enlarged her empire one fourth at least and to reign on the Bosphorus, the Hellespont, the Dardanelles, and the Black Sea. The jealousy of the neighboring powers of Europe must be allayed by admitting them to a participation of the spoils. England must be satisfied with having secured Greece from the grasp of Nicholas and gained by treaty or force some of the strong posts on the Dardanelles.

The great object of the war must be conceded, for the battle has been fought and won. Henceforward Russia will have free access to the Mediterranean, and it is not in the power of England and France to prevent it.

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General Barradas with the Spanish forces under his command capitulated to Santa Anna, the Mexican General, at Tampico on Sept. 12th.

The King of England has become partially blind, being affected with a cataract.

## MISCELLANEOUS ITEMS.

*Boston.*—Messrs. Sullivan & Barbour have established a wholesale and retail Grocery on the Temperance plan. At the last dinner given by the city, after the examination of the public schools, when the company was about 500, ardent spirit was for the first time dispensed with. The dinner is provided under the direction of the Mayor and Alderman.—*Jour. of Humanity.*

*State of New-York.*—The Vermont Telegraph mentions revivals as now in progress at Plattsburgh, and in the valley of Schroon, N. Y. In the latter place more than 100 have obtained hope in pardoning mercy.

*Georgia.*—The Columbian Star states, that more than one hundred souls have been added in five months, to the Baptist churches in Macedonia, Rockdale and Rockbridge in Newton county.

*The Vermont Baptist Association* embraces 25 churches, 15 ordained ministers, 2 licentiates, 1453 members. Seven churches are destitute. There were 13 added to the churches during the past year by baptism, and 30 by letter. Total additions 52—Total substractions 75—loss 24.—*Vt. Telegraph.*

Alderman Crowder has been elected Lord Mayor of London for the ensuing year.

*Mr. Stephanini.*—The young Greek, whose unhappy circumstances lately excited among many of our fellow citizens so much commiseration, sailed yesterday for his native country supplied with a sum of money which he hopes may prove sufficient to ransom his mother and four of her children from Turkish captivity. He left here deeply impressed with gratitude to his numerous friends and benefactors, and with a request that an expression might be made of his feelings. By the sale of two editions of a brief narrative of his life, he has realized about fourteen hundred dollars, with which he proceeds to Marseilles in the ship Six Brothers: Capt. Lee, who had before showed him much kindness, having offered him on very liberal terms accomodation on board of his vessel.—*N. Y. Daily Adv.*

*Writing for Newspapers.*—If there be any person who should take encouragement for continuing his labours, it is the writer in the National Intelligencer whose signature is "William Penn." The numbers from his pen have been republished in about *fifty* papers in the various parts of the United States. If we suppose a subscription of only 3,000 to each paper, here are 150,000 persons, who at once give him a hearing on this subject. But if, as is probably the case, each paper is read by two additional readers, 450,000 minds will be brought to contemplate the object of the writer. This is impulse enough for the best writer in America.—*Col. Reg.*

LATEST FROM BURMAH.—In a letter from the Rev. Mr. Judson, we learn that nine persons have been baptized at Maulamying, the Mission Station at which he labours. One of the natives has been ordained Pastor of the Church at Rangoon. His name is Ko Thaba, and his age is 57. He is learned in the Burman language, a man of very superior talents, united with emminent piety and prudence.—*Christ. Watchman.*

The governors of Massachusetts, Connecticut, and New-Hampshire, have, by their several proclamations, appointed Thursday, the 26th of November, as a day of *Thanksgiving* in their respective states.


## EDUCATION.

*LECTURES ON ENGLISH GRAMMAR.*

THE Rev. H. BENEDICT, having declined teaching the various branches of Common English Schools, proposes to confine his attention, solely to teaching English Grammar, by lecturing. Having devoted six years to this method of instruction, the success which crowned his exertions, and the liberal patronage received, in the Eastern, and Middle states, and in Kentucky, induce him again to offer his services in this line, hoping thereby to be more useful to the rising generation. By this mode of instruction, the *attentive* pupil, is enabled to gain a practical knowledge of English Grammar, in the short space of thirty days, and at the reduced price of $5, and a *critical*, and complete knowledge of the science may be obtained in sixty days, and for the small sum of $10. A *general* performance of this will be guaranteed. Any communication directed to the Post Office, Nicholasville, Ky. will meet with prompt attention.

REFERENCES.

Trustees of Bethel Academy, *Nicholasville*
P. B. Price, Job Stevenson, J. T. Johnson, } *Georgetown.*
Mr. B. A. Hicks, *Teacher near Lexington.*
J. M. Dupey, Noah Haydon, } *Woodford.*
Mr. Samuel Lawrence, *Laurenceburg.*
Hon. R. M. Johnson, *Great Crossing.*
Rev. Geo. C. Light, *Shelbyville.*
Rev. H. H. Kavanaugh, *Louisville.*
Hon. Ben. Johnson, *Arkansas.*

☞ Teachers will find great advantage, in becoming acquainted with the lecturing mode of instruction.

November 20th, 1829.—*3t.

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### SHELBY FEMALE ACADEMY.

THE second quarter of the 5th Session of this institution will commence on Monday November 9th. Every exertion will be made for the improvement of those committed to our care. Our terms are, for the first classes, eight dollars per quarter, consisting of twelve weeks—For the second and third class six dollars per quarter.

Lessons on the piano, $10 per quarter.
Drawing and painting, eight dollars.

JOHN WARD,
A. W. CAMPBELL.

Lex. Nov. 4th, 1829.

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### ADULT SABBATH SCHOOL.

THE undersigned will attend at the Session Room of the 1st Presbyterian Church on next Sabbath, to commence a school for the gratuitous instruction of white Adults. All Adults, who wish to learn to read the Bible, or improve in reading, are respectfully invited to attend. The citizens of this place will please to inform all such persons known to them of the intended school.

N. BURROWES.
L. M'CULLOUGH.

Lex. Nov. 9th, 1829.

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### LAFAYETTE SEMINARY,

AND

*YOUNG LADIES' BOARDING SCHOOL.*

THE next Quarter of this Seminary commences on Monday the 16th of November.

All the Scientific, Literary and Ornamental Branches, usually taught in the highest schools of this kind, are taught in this institution. Besides the Principal, three female teachers are constantly employed.

*TERMS.*

| | |
|---|---|
| Higher English Branches | $8 00 |
| Common English Branches | 6 00 |
| Children under ten years of age | 5 00 |
| Musick | 8 00 |
| Drawing and Painting | 8 00 |
| Fine Needle Work and Working Lace | 5 00 |
| Latin or French Language | 6 00 |

Peculiar advantages are afforded to scholars in Musick and Drawing.

ORRAMEL S. HINCKLEY.

*Lexington, Nov. 5th, 1829.*

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*NEW CLASSICAL & MATHEMATICAL*

### SCHOOL.

THE subscriber takes this method of informing his friends and the public, that he wishes to undertake the instruction of a small number of boys, in the Latin and Greek Languages and the Mathematics. In thus seeking employment as a Teacher, he deems it unnecessary to present any particular recommendation of himself, or testimony of his qualifications. These are, of course, special enquiries with parents, before they entrust to any one the tuition and guardianship of their children. He deems it equally unnecessary to offer any pledge of the fidelity, with which he will discharge the duties of the avocation he now seeks, farther than it is found in his own interest, and the character he has to maintain. To persons at a distance, he offers a general reference to the respectable citizens of Lexington, and its neighbourhood, to whom he is for the most part known. His method of instruction and government he will strive to adapt to the dispositions and characters of his pupils; endeavouring to make himself their friend and associate, participating much in their sports and exercises, as well as their studies, and avoiding every species of severity. Without a design to inculcate any peculiar system of Theology, the Bible will be regularly studied, and the moral conduct and religious instruction of his pupils will be particularly attended to.

Having for some time past contemplated the employment, he has made such additions to his house, and such other arrangements, as will enable him to accommodate with boarding, as many as he wishes to instruct. His residence is about 8 miles north of Lexington, in a healthy neighborhood, within reach of several houses of public worship. His terms, including instruction, board, washing, bedding, &c. will be $110 per annum, payable quarterly. The first term will commence about the 16th of November. As the number will be limited for the present, those persons who may wish to patronize the effort, had better apprise the subscriber of their design.

W. L. BRECKINRIDGE.

*Fayette County, Oct. 9, 1829.*—15—tf

## POETRY.

From the Atlantic Souvenir, for 1830.

### THE DELUGE.

*By Frederick S. Eckard.*

One last strong effort and he gain'd
A refuge on the steep,
The lingering rock which yet remain'd
Uplifted from the deep;
He had invok'd Despair,—she gave
A strength to stem the torrent's wave
And whirlwind's iron sweep,
And now were worn, that contest o'er
A few dark hours of anguish more.

There was no hope! a frowning sky
Had veil'd the sun in gloom,
And fearful sounds are rushing by,
Like wailings for the doom;
He looked around—the waters lay
Wild and remorseless o'er their prey,
An universal tomb:
Yet from his glance they could not hide
The frightful secrets of their tide.

There was no hope! and now he stood
Upon that towering hill,
Erect and stern and unsubdued,
And calm 'midst utter ill,
So long had storms and madness been,
And vengeance ruled the tortured scene
To desolate and kill.
That with the lightning's lurid glow,
His thoughts flash'd wildly o'er his wo.

"Earth! earth! the doom may be withdrawn,
The raging waves subside,
And God's pure day once more may dawn
In brightness, far and wide;
But yet, though surge and cloud disperse,
A consciousness of this strange curse,
By which thy children died,
Shall through all future ages, be
Like a dim terror laid on thee!

"Fierce and unnatural is thy crime,
Darkly thy fate is cast,
Waning from nature's earlier prime,
Thy strength for aye has past:
Thousands of giant mind and form,
Struggling like angels with the storm,
Yet overwhelm'd at last;
And all we cherish'd swept away,
As things too worthless for the day."

The voice was hush'd a sudden bound,
A foaming on the wave,
And the vex'd waters closed around
Their last unquiet grave;
The same Almighty power which bade
Ruin and woe his works invade,
Relented now to save;
And slowly, at the strong command,
Appeared the desolated land.

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*From the Columbian Star and Christian Index.*

### PASSAGES.

*If thou faint in the day of adversity, thy strength is small.* PROVERBS.

Woe is the lot of earth—
Mankind are born to grief;
And joy is like the rainbow's birth,
Bright beautiful, and brief!

The eyes that glance to-day
With pleasure's flashing light,
May, ere the sunset fades away
Grow dim in death's deep night.

The flush that dyes love's cheek,
May fade with morning's glow;
And lips that soft as music speak,
Grow bloodless as the snow!

But shall we never weep,
When all we love lies dead—
And sorrow, like a banner's sweep,
Enwraps the mourner's head!

Ah! mourner! pour thy wail,
Thou of the broken heart;
But He who still'd the ocean's gale
Can bid thy griefs depart.

And when dark shadows move
Along life's troubled way;
Oh turn thy thoughts to Heaven above,
In faith's unclouded ray—

To Him who rides the storm,
The God of Seraphim,
And he will calm thy anxious soul—
And wake hope's purest hymn.

Then faint ye not, when grief
Shall hover o'er thy way,—
For joy is like an April sky,
Where fitful day-beams play.

*Philadelphia, October* 23, 1829. R. M.

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## MISCELLANEOUS.

From the National Intelligencer.

### PRESENT CRISIS IN THE CONDITION OF THE AMERICAN INDIANS.—*No. XIII.*

There is but a single treaty more in this long chain of negociations. It was executed on the 29th of February, 1819, by John C. Calhoun, then Secretary of War, for the United States, and by twelve Cherokee Commissioners. It may be called

THE FOURTH TREATY OF WASHINGTON; OR THE SIXTEENTH AND LAST NATIONAL COMPACT BETWEEN THE UNITED STATES AND THE CHEROKEES.

The preamble states, that "the greater part of the Cherokee nation have expressed an earnest desire to remain on this side of the Mississippi," and that they are desirous to commence those measures which they deem necessary to the civilization and preservation of their nation;" they therefore offer to cede to the United States a tract of country at least as extensive as the United States will be entitled to according to the provisions of the preceding treaty.

ART. 1. The Cherokee nation cedes to the United States all its lands, lying north and east of the following line: [By this boundary considerable tracts of land were ceded, which fell under the jurisdiction of Alabama, Tennessee, and Georgia. There was a reservation of about 100,000 acres lying without the new boundary, for a school fund for the Cherokees.]

The cession in this article to be in full satisfaction for the lands on the Arkansas, given by the United States, in the next preceding treaty.

ART. 2. The United States to pay for improvements on the ceded territory; and to allow a reservation of 640 acres to each head of a family, who wishes to remain, and become a citizen of the United States.

ART. 3. A reservation of 640 acres to each of 31 persons mentioned by name, "all of whom are believed to be persons of industry, and capable of managing their property with discretion."

There were also eight other reservations of 640 acres to each of eight other persons designated.

ART. 4. The land reserved for a school fund to be sold, in the same manner as the public lands of the United States, and the proceeds vested by the President of the United States, the annual income to be applied "to diffuse the benefits of education among the *Cherokee nation on this side of the Mississippi.*"

ART. 5. Boundaries to be run as prescribed in former treaties. Intruders from the white settlements to be removed by the United States, and proceeded against according to a law of Congress, which was enacted March 30, 1802.

ART. 6. Two thirds of the annuities to the Cherokees on the east, and one third to those on the west of the Mississippi.

ART. 7. The citizens of the United States not to enter upon the ceded lands, before January 1, 1820.

ART. 8. This treaty to be binding when ratified.

The treaty was ratified by President Monroe and the Senate.

The preamble of this last treaty admits that the Cherokees, as a body, wished to remain upon their ancient territory, with a view to their national preservation. The treaty was therefore avowedly made with the same view. This is perfectly manifest from the words of the document; and I feel warranted in saying that the Cherokee chiefs, (who consented to the cessions of the first article with great reluctance,) were positively and solemnly assured, that the Government of the United States did not intend to ask them to sell any more land. This is implied, indeed, in the preamble, which, after recognizing the desire of the Cherokees to remain and become civilized, adds, in effect, that the cession now made was so extensive, as not to require any further cession.

To about forty individuals specific reservations are made by the third article, on the alleged ground, that they were "*persons of industry, capable of managing their property with discretion.*"

A very small portion of the Cherokee population resided upon the land ceded; yet from this small portion (excluding, also, those who wished to emigrate from the ceded district to the Arkansas,) about forty heads of families were selected, ten years ago, as possessing the character above described. It is incontrovertible that the Cherokee nation has been improving to the present day.

The number of industrious persons has been greatly increased, as could easily be shown by an induction of particulars, if my limits would allow. The words of the treaty are not more plain, therefore, nor its principles more just, than its spirit is humane and benevolent.

The fourth article looks directly at the permanent residence of the Cherokees on the territory of their fathers. The lands reserved for a school fund have not yet been sold; but, when the treaty was signed, it was supposed they would sell for a great sum of money. Similar lands, not far distant, had been sold by the United States at auction, a year or two before, at very great prices. The principal tract reserved lies on the Tennessee, and, as was thought, would produce so large a capital, that the interest would afford the means of education to all the children of the Cherokees. What is to be done with this sum? The treaty says, the President of the United States, shall vest it as a permanent fund; and that the annual income is to be applied "to diffuse the benefits of education among *the Cherokee nation on this side of the Mississippi.*" Here is a permanent fund for a specific object; and that object implies the permanent existence of the Cherokee nation eastward of the Mississippi.

But the provision of the fifth article is more remarkable still. It would seem as if every contrivance was used, which ingenuity could devise, for the purpose of binding the faith and constancy of the United States to a just and honorable course with the Cherokees. The integrity of their territory had been guarantied by treaty. Rigorous laws had been enacted for the punishment of intruders. These laws had been executed. But the time might come when these laws should be repealed; and when Congress should, by a feeble system of legislation, leave the Cherokees defenceless. In order to guard against this species of bad faith, a stipulation is here inserted, by which a certain law of the United States, so far as it relates to the intrusion of whites upon Indian lands, is made a part of the treaty. This law, therefore, as it respects the Cherokees, cannot be repealed by Congress. It is to be considered in just the same light, as if all those parts of it, which relate to intruders, had been literally copied into the treaty. Let us then look at some of its provisions.

By the law of March 30, 1802, it is enacted, (sec. 2.) that if 'any citizen of the United States shall cross over, or go within, the boundary line, between the United States and the Indians, to hunt, or in any wise destroy the game; or shall drive horses, or cattle, to range on any lands allotted or secured, by treaty with the United States, to any Indian tribes, he shall forfeit a sum, not exceeding $100, or be imprisoned not exceeding six months.'

By section fifth, it is enacted, "that if any citizen shall make a settlement on any lands belonging, or secured, or granted, by treaty with the United States, to any Indian tribe, or shall survey, *or attempt to survey*, such lands, or *designate any of the boundaries by marking trees, or otherwise*, such offender shall forfeit a sum not exceeding $1,000, and suffer imprisonment not exceeding twelve months.' In the same section, the President is armed with full power to take such measures, and to employ such military force, as he shall judge necessary to remove from Indian lands any person who should "*attempt to make a settlement thereon.*"

There are other provisions in the act, all tending to the protection of the Indians, and to the preservation of their territory inviolate. This general law is now in force, in regard to all the Indians, whose land is secured to them by treaty; and in regard to the Cherokees, let me say again, *Congress cannot repeal it;* for it is incorporated into a solemn national compact, which cannot be altered, or annulled, without the consent of both parties.

Within a few months past, a train of surveyors, professing to act under the authority of Georgia, have made an irruption into the Cherokee nation, to the great annoyance and alarm of the peaceable inhabitants. These agents of Georgia have not only *attempted* to survey, but have actually surveyed, what they call an old Creek boundary, which they have doubtless designated by marking trees and otherwise. Thus they have done the very thing which is forbidden by the fifth section above quoted, under a penalty of $1,000 and twelve months imprisonment. Even if the people of Georgia were right as to the Creek boundary, they are not the proper persons to ascertain the fact. Several treaties between the United States and the Cherokees provided, that boundaries shall be ascertained by commissioners appointed by the United States, accompanied by commissioners appointed by the Cherokee nation. Can any good reason be assigned, then, why the President should not direct a prosecution to be commenced against these offenders, who have trampled on a law, which is of vital importance to sustain the plighted faith of the nation.

It is said that the United States can make no treaty with Indians living within the limits of a state; that is, within the limits of what appears, *by the map*, to be one of the United States. I beg leave to make a distinction between a state, and the map of a state; not having yet seen it proved, that the engraver of a map has the power of disinheriting a whole people, and delivering their property into the hands of others. What did the men, who formed the Federal Constitution, think of the extent of the treaty making power? This is, I think, a pertinent question, and admits of a decisive answer. In the first law of Congress, on the subject of intercourse with the Indians, which was enacted under our present form of government, the fourth section reads as follows:

"That no sale of lands made by any Indians, or any nation or tribe of Indians within the United States, shall be valid to any person, or persons, *or to any state*, whether having the right of pre-emption to such lands or not, unless the same shall be made and duly executed *at some public treaty, held under the authority of the United States.*"—[Judge Story's edition of United States Laws, p. 109.]

This act was approved, July 22, 1790; only sixteen days before the execution of the Creek treaty, in the city of New-York, which was described in my fourth number. The leading members of Congress had been leading members of the Convention, that formed the Federal Constitution. Their exposition of that instrument will not be controverted by any considerate writer, or speaker; and their decision, in the section just quoted, is as positive and peremptory, as can well be imagined. The same provision was continued in subsequent laws, and is found, in the law of March 30, 1802, in these words;

"*And be it further enacted*, That no purchase, grant, lease, or other conveyance of lands, or of any title or claim thereto, from any Indian, or nation, or tribe of Indians, within the bounds of the United States, shall be of any validity, in law or equity, unless the same be made by treaty or convention, entered into pursuant to the constitution; And it shall be a misdemeanor in any person, not employed under the authority of the United States, to negociate such treaty or convention, directly or indirectly, to treat with any such Indian nation, or tribe of Indians, for the title or purchase of any lands by them held or claimed, punishable by fine, not exceeding one thousand dollars, and imprisonment, not exceeding twelve months."

Then follows a proviso, that an agent from a state may be present, and propose terms, when commissioners of the United States are treating with the Indians.

In accordance with the constitution, and with the express provisions of these national laws, it has been the universal practice to obtain cessions of Indian lands through the medium of treaties, made under the authority of the United States. No fewer than nine of these treaties have been duly formed and ratified, in regard to small reservations of Indian territory, in the single state of New-York. That great and powerful state has never yet complained that its rights, "as a sovereign and independent state," are in any way endangered or abridged, by a faithful adherence to the letter and spirit of the Federal Constitution.

Thus, Messrs. Editors, I have gone through the long list of treaties which our country has made with the Cherokees, and which have received the highest sanction of the Legislative and Executive Branches of our government; and which, no doubt, will receive the sanction of the Judiciary, whenever regularly brought before it. The Judges of the Supreme Court of the United States long since declared, incidentally, that the United States are bound by treaties to the Indians. Mr. Justice Johnson said, nineteen years ago, (6 Cranch, p. 147,) "innumerable treaties formed with them, (the Indians,) acknowledge them *to be an independent people;* and the uniform practice of acknowledging their right of soil, and restraining all persons *from encroaching upon their territory*, makes it unnecessary to insist upon their right of soil." Chief Justice Marshall said, that the Indian title "is certainly to be respected by all courts, until it be *legitimately extinguished.*" This is enough for the perfect defence of the Cherokees, till they voluntarily surrender their country; this being the only way in which their title can be *legitimately* extinguished, so long as treaties are the supreme law of the land. WILLIAM PENN.

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From the Philadelphia Recorder.

### SHEPHERD OF SALISBURY PLAIN.

Mrs. H. More's beautiful Tract under this well known title is so familiar to all our readers, that we feel quite confident they will participate largely with us in the pleasure of being introduced to the good old man as a real character. By the kindness of a friend who has lately visited the cottage where he lived, and the grave where his remains lie deposited in the church-yard of West-Lavington, England, we have been favored with many particulars relating to the life of that aged and eminent saint of God, and to several members of his numerous family, collected upon the spot, chiefly from his youngest son, the only survivor out of seventeen children.

David Saunders, the original of the very just and admirable portrait of an humble Christian depicted in Mrs. More's Shepherd of Salisbury Plain, was born in 1717, and after struggling with the many difficulties and trials which the support of a large family of 13 living children, upon an allowance of $1 37 a week, may well be supposed to have occasioned, he died suddenly on the 9th of September, in the 80th year of his age.

For thirty years he was employed as Shepherd upon one farm, and having much leisure, he employed himself whilst taking care of his flock in reading the Bible, in meditating upon the wonderful works of God, and upon the still more wonderful plan of salvation.

When he was about 43 years old he married Lydia Bishop, a pious young woman, who was often subject to severe illness. When trouble and sorrow preyed upon her spirits, she always had recourse to her husband's large Bible, which he used to keep in the thatch of his cottage, and there, by the grace of God, she always found something to comfort her.

The gentleman mentioned under the name of Mr. Johnson, in Mrs. More's Tract, was Doctor, afterwards Sir James Stonehouse, who took the greatest pleasure in assisting him in his various scenes of sorrow.

Such is the attractive power of true religion, that wherever, in the decline of his life, the good old Shepherd went, he was admired and loved; and when about a year before his decease the failure of his sight unfitted him for his employment, the neighboring farmers invited him to visit them for a month together. It had been his constant prayer that the Lord would not leave him to struggle long with illness before his death, and his request was granted. Being on a visit to a friend at Wyke, before retiring to rest one night, he was heard to pray with greater fervency than usual, then falling into a quiet sleep, it was found in the morning that his ransomed spirit had entered upon that rest for which it had been so long humbly hoping and eagerly panting.

He was interred in the church-yard of his own parish, with more than usual demonstration of respect and sympathy.

A tomb-stone is now erecting to his memory, at the expense of the Rev. R. C. Caswell, Vicar of West-Lavington, Wilts, with the following inscription:

"Erected in the year 1829, to the memory of DAVID SAUNDERS; known through every quarter of the globe under the appellation of the Pious Shepherd of Salisbury Plain; whose little history has now been read with admiration by multitudes of Christians in Europe, Asia, Africa, and America. He was buried by his sons, September 9, 1796—Also, in memory of his wife, Lydia Saunders, buried near this place, May 28, 1785."

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### RIVALRY IN DRESS.

I once saw two little children who were cousins-german, who grew up together with an unaccountable antipathy to each other, which strengthened into active enmity, as they entered life at the same time, and on the same theatre of action. A very intelligent female, who had been a spectator of the whole affair, explained the mystery to me. She said that their mothers had been rival belles in girlhood, and rival matrons in womanhood. These little girls were their first children, and were almost exactly the same age. From infancy their mothers had dressed them against each other, and as soon as they became old enough to lend their aid to this virtuous rivalry, they had entered into it with eagerness. As they were both pretty children, the palm of preference could not positively be assigned to either, so that, as usual in such cases, each had her partizan among the friends and dependents of her mother. They attended the same schools, and went to the same parties; of course the competition was incessant. My friend assured me, that she had seen one of them, at the age of five years, colour all over her face, neck, and bosom, with genuine rage, on hearing her rival extolled as a beautiful girl. When they grew up, and were brought out at the same time, it was expected that open strife would ensue. This expectation was verified by the following singular incident.

Just as the young ladies were preparing to enter life, one of the mothers drew a prize of five thousand dollars in the lottery: before this event, they had been equal in circumstances; not positively rich, but independent. It was rightly conjectured, that the successful mother would expend some of her wealth in decorations for her daughter. There was a splendid piece of silk in town, which was fixed upon as the robe of honor for the young belle, who insisted, as it it was an *unique* in taste and beauty, that her rival should have no chance of sharing it with her. She, therefore, purchased so much of the piece as to leave but a remnant behind, enough to tantalize her cousin, but quite too little to make a full dress. Both mother and daughter were pleased, however, to hear that the remnant had been purchased by their relations, and they solaced themselves with the amiable anticipation of the awkward and ungraceful effect of the scant garment, contrasted with the gorgeous sweep of a full and ample robe, in the extremest latitude of fashion.

The evening arrived, and the full dressed belle swam into the ball-room armed *cap-a-pie*, for conquest. She looked around in vain for her cousin. At length she descried her across the room, dancing with a very handsome youth, who seemed to be particularly attentive. A pang of envy mingled with the exultation of the moment. The young lady looked singularly attractive in a robe of snow white muslin, and a wreath of white roses bound around her brow. All was simplicity and taste, happily contrasted with gorgeous magnificence, which never shows to advantage in early youth. Presently the young lady who was dancing, approached her cousin. She effected great fatigue, and forced herself on the same seat, requesting her partner to call a little negro girl from the next room, who had her smelling bottle in charge. The young gentleman obeyed, and the lady leaned on her cousin's shoulders for support. Presently the expected perfume bearer came and deposited the bottle in the hands of her languishing mistress. In doing this, she passed so closely to the splendidly apparelled young lady, that their garments came in contact. "O la," exclaimed the black girl, in well feigned surprise, "if Miss Lucy's gown an't just like mine!" In truth, the little negro was daintily clad in the remnant of that silk which had been the source of such triumphant feelings.—The young lady saw, and fainted; the mother burst into a paroxysm of rage, and poured forth the long suppressed flood of envy and enmity, which had so long curdled at her heart's core. In a few days she removed with her whole family, where she never has since been heard of.—*Mrs. Cary's Letters.*

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### MELANCHOLY ACCIDENT.

The Star gives the following details of a melancholy accident at Quebec: "On Thursday evening, about 7 o'clock, a boat, with Mr. McAvoy of the Lower Town, and four men with him, came in contact with an outward bound vessel, and was upset, and the bottom turned upwards, between Beauport and Point Levi Churches. With some difficulty, the five individuals got upon the boat, Mr. McAvoy's dog also attempting to get upon it, reversed the boat, but so that it was nearly full of water. The four men then got into the boat, while the dog remained in the water with his master, swam round him, and appeared to offer his assistance as a forlorn hope. At last, in a sinking state, his master laid hold of the animal's tail, and was thus enabled to buoy himself up, till he reached the boat. In this situation, they all drifted towards town with the rising tide. About ten, their cries were heard on board the brig Margaret and steam-boat John Molson, where they received immediate assistance. One was found in the boat lifeless. Two others were also within and unable to speak.—The other two were holding by the side of the boat; and the dog was found actually under the bodies of the two latter, one of whom was his master, and affording them his assistance. His head alone could be seen above water.—The four who were alive were carried to Irvine's wharf. The fifth was taken to the guard room, and medical aid immediately obtained; but life had for some time been extinct. We understand the man who thus perished was from Ireland, of the name of Robt. Forsyth. He had for some time resided in the district of Maine, and was about returning to his place of residence."

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TERMS OF THE
**WESTERN LUMINARY.**

[PUBLISHED EVERY WEDNESDAY.]

*Two Dollars and Fifty Cents* per annum, payable within the year,—or *Two Dollars*, if paid in advance, or within the first six months.

Arrearages must be paid before the paper can be discontinued.

☞ Persons procuring five new subscribers, and paying for them in advance, shall be entitled to a sixth copy gratis.

Advertisements inserted at the usual rates.

*** All communications must be post paid.

# THE WESTERN LUMINARY.

PRINTED AND PUBLISHED WEEKLY, BY THOMAS T. SKILLMAN.

NO 22.—VOL. VI. LEXINGTON, KY. WEDNESDAY, NOVEMBER 2, 1829. WHOLE NO. 282.


MISDATED

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*From the W*

"HE THAT WINN
WISE."—P

Mr. Editor—The t
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Does that wisdom c
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far and wide; while Je
the worth of souls undervalued, eterni
banished from the sphere of contemplation,
and heaven and hell, and the whole gos-
pel of salvation, made the subjects of mirth
and derision. The shinning, yet bewilder-
ing meteor, that amused and dazzled the
eyes of the beholder, is soon lost in the
shades of never ending night.

Does the wisdom of him "that winneth
souls," consist in that kind of subtilty,
craft, or cunning, which is so often seen
among mankind. Many, who possess
these qualities, are so excessively wicked,
as to be the very pests of society.

Does the wisdom of him "that winneth
souls," consist in that vast acquisition of
knowledge, which is obtained by long per-
severance, in the pursuits of learning?
Men? Men of the profoundest learning,
and the greatest research, among Christ-
ians, have rarely been the chosen instru-
ments of turning *many* to righteousness;
while others of this class have lived and
died infidels, and sunk into everlasting
shame and contempt."

Does the wisdom referred to consist in
the art of pleasing worldly men? There
are some who practise this art with much
success. I have heard of some of this
description, who were ministers, and have
occasionally seen them. I have heard it
said, "They are very much like their Mas-
ter." But this is a mistake. They are far,
very far from it, much as "every body loves
them." All the treasures of wisdom,
knowledge and fullness, are hidden and
dwell in the "Son of God;" yet he did not
succeed in pleasing the wicked people of
his own time. It does not appear that he
ever attempted it. On the other hand, he
certainly did use means to win souls to
himself. He succeeded too; but it cost
him his life; and he kindled a fire on earth,
which is not yet extinguished; though
nearly eighteen hundred years have rolled
away. Paul, also, who was the most suc-
cessful, and consequently the wisest of all
the apostles, said, "If I yet pleased men, I
should not be the servant of Christ."

Suppose, then, that all the qualifications
which have been named, were concentra-
ted in one man, would this combination
constitute that wisdom, by which souls are
won to Christ? This, at best, would be
"the wisdom of the world." It "is fool-
ishness with God: He taketh the wise in
his own craftiness; the world by wisdom,
knew not God." And surely, that wis-
dom by which men know not God, will not
fit them to win souls to the Saviour—to a
God, whom the teachers themselves do not
acknowledge. All this wisdom, without
something entirely different, and infinitely
better, will prove in the end to be "earthly,
sensual, devilish."

What then is that wisdom, by which
souls are won to Jesus Christ? It is that
which is taught by the Holy Ghost. It
comes from God; and no other being in
the universe can effectually teach it. And
when the Spirit thus teaches any one, it
does something more than to inform him of
his duty. That is already done in the
scriptures; and he that runneth may read
and understand. Many men have filled
their memories with the scripture doctrines,
who, nevertheless, have not that wisdom
by which souls are won to Christ. At
least they do not manifest it. They may
understand the science of christianity,
and may write large systems or bodies of
divinity, and yet have little or no immedi-
ate success in winning souls. But when
the Spirit makes a man wise to win souls,
it shows him not merely what to do, but it
shows him in a certain sense how to do it.
The Spirit so possesses and fills him, that
it seems to move and guide his heart,
his thoughts, and his tongue. It is the
wisdom of God within him. It is from
above. It is in some senses that wisdom,
with which the Son of God was, and is,
and ever will be filled; and which made
him of quick understanding in the fear
of the Lord," so that he did not "judge af-
ter the sight of his eyes, neither reprove
after the hearing of his ears;" but with
righteousness did he judge the poor, and
reprove with equity for the meek of the
earth." Isa. xi, 3, 4.

This wisdom is from above, and is pure,
peaceable, gentle, and easy to be entreated,
full of mercy and good fruits, without par-
tiality, and without hypocrisy. It is full
of compassion toward wicked, miserable, perishing men. It is knowledge combined with discretion; for wisdom dwells with prudence. This wisdom is "from above;" it embraces aptitude for teaching; it teaches the possessors how to use all other knowledge, for the glory of God, in the salvation of men.

"He that winneth souls is wise." The authority of inspiration establishes forever the truth of this proposition. God has chosen the best method of exhibiting his wisdom and manifesting his glory. "God created all things by Jesus Christ, to the intent, that now unto principalities and powers, in heavenly places, might be known, by the church, the manifold wisdom of God." All things were made for this one grand purpose, that the wisdom of God, his manifold wisdom," might be known to heavenly powers, by the church—by the salvation of sinners, through Jesus Christ. God has eternally purposed to shew more of *his* wisdom, and to glorify himself more, by saving sinners through Jesus Christ, than by all other means.—His heart, his hand, his eye, seem for ever fixed on this one point. If then we would glorify God *directly*, and to the highest degree, we should make this one thing our chief object of pursuit, keeping every thing else subservient to it.

"He that winneth souls is wise," because he choose the readiest way to display his Maker's wisdom, and his Maker's glory. The wisdom of him "that winneth souls," appears from the fact, that he saves from death, and hides multitudes of sins. James v, 20. He does his fellow creatures the greatest possible good, demonstrates his love to them, his devotion to his God, his attachment to his Saviour. In doing this, he uses also the means of making his own "calling and election sure." In doing this, he obtains clear evidence of its own adoption, and the best security for its preservation. He makes the best preparation for a peaceful death, for the trial at the last day, and a blessed immortality.

"He that winneth souls is wise;" for their blood will not be found in *his* skirts; it will not be required at *his* hand. He is wise, for he has the present approbation of his God, and will realise the benefit of that approbation when he will most need it.

He that winneth many souls is pre-eminently wise; for while others, who are *barely* wise, "shall shine as the brightness of the firmanent," he that turneth many to righteousness will shine as the stars, for ever and ever."

But, Sir, if they that win souls are wise, why are they more hated, and belied and persecuted, than other men? Why was it thus with Whitefield, Luther, Paul, and his blessed Master? I do not ask why the professed men of the world persecute them: This is expected: But I ask, why have they been ill-treated, in many instances, by men "professing goodliness"—men high in profession—scribes, and doctors of the law? That this has often been the lot of the most successful preachers of the gospel, in the various ages of the world, I trust will not be denied. The mild, reserved, thinking, cautious Edwards, and the prompt, bold, fiery, daring Luther, were treated much alike; and Jesus, the "meek and lowly," was treated far worse than any of his followers. A heathen would have spared him; but "his own received him not." They said, "Away with him; crucify him?"

There must be something in this wisdom, then, which is very different from the wisdom by which other men are governed, or the world would be pleased with it.—Do you ask, where lies the difference? I answer, as to the true wisdom, there is a God in it. Man is nothing; and God is great and glorious in accomplishing his purposes. This makes the difference.—The retributions of eternity will illustrate this difference to infinite advantage, and to the highest glory of our God; while shall be redeemed, was suspended. They were thus the indirect occasion of all salvation. On this score, the best of men will be mere pigmies, compared with them.

But is it not time to lay aside our midnight dress, and "put on the armour of light? Have we not slept, and dreamed, and pleased ourselves with ourselves, measured ourselves by ourselves, and compared ourselves with ourselves, long enough? Is it not time to enquire if we have not deceived ourselves? Have we not indulged our pride of character or of opinion long enough? Why should any that are reproved be found to merit it, and perhaps defame the kind and faithful reprover? Is this a meek and quiet spirit? Is it "of great price in the sight of God?" How will this appear in the day of judgment?

*From the Western Recorder.*

## SKETCHES FROM REAL LIFE.

Genuine conversion, so far as we can know, is for the most part preceded by a period of painful conviction. This conviction is sometimes protracted, and comparatively mild; while at other times it is deep and overwhelming, prostrating at once both body and mind. As the circumstances of the death-bed are endlessly diversified; so also are the circumstances of the soul that is slain by the law. But every soul must, in reality, die unto sin, that would live unto righteousness; and whether the struggle is feeble or powerful, or whether the death takes place almost without notice or observation, the reality of it must be certain, wherever there is the appearance of spiritual life. A striking example of the latter character is within my recollection.

Mr. ———, a merchant in New-England, maintained for several years a respectable character, and was what the world would call a regular, moral man. He was perhaps distinguished for the social virtues. But God was not in all his thoughts. Business was his idol; and his devotion to it was constant and sincere. Like thousands of business men, he scarcely once thought of religion or its claims. He found that he must die; but regarded the event as too distant for present solicitude. In the midst of this security, the Lord met him, as by a still small voice, preceded by no tumult or agitation. He sat one day as usual, waiting for customers; when passing his eye over his loaded shelves, a new testament arrested his attention. Though almost a stranger to its contents, the thought occurred to him, that many persons prized it highly, and he should like to see what was in it.—He arose and took it from the shelf, unconscious of any higher motive than curiosity. But the very first chapter that met his eye filled him with astonishment. He never saw such a book before. He read the verses over and over, with increasing wonder and delight, till at length he could scarcely contain himself. Such a valuable discovery must of course be immediately communicated to his family. He left the store, called them together, and bade them sit down while he should read to them.—But here another wonder occurred. Not one of the family manifested the least interest in what he was reading, or could be induced to enter into his peculiar views and feelings. They stared at him, began to suspect him of mental alienation, and at length were really alarmed in view of his supposed insanity. However, time proved that their fears were groundless.—Mr. ——— was indeed a changed man.—But the change was salutary. He became distinguished for piety, and christian enterprise; and for many years, quite to the time of his death, as I am informed, continued to adorn his profession. Doubtless he had his painful heart-searchings, his severe trials, and his perilous conflicts with temptation. But in the first instance, his very Achan in the camp of our American Israel?

Your's, &c. P——R.

*From the American Pastor's Journal.*

## A MIRACLE OF GRACE.

The subject of the following sketch, like thousands born in a Christian land, and blessed with the means of grace, had many serious impressions in early life. But as he grew up and mingled with the world, he became corrupted with its principles and practice. After a long course of sin, in the providence of God, his attention was, for a season called to the concerns of his soul. But his "goodness was like a morning cloud and early dew." He soon returned again to his sins, and became more hardened than before.

When once his serious impressions were gone, he seemed to sport with eternal things, and to give himself up to greater excess. He had now a family—a wife and several small children. His conduct, for many years, was a grief to his affectionate companion, who was the hopeful and professed friend of Jesus. Before his growing family he set an example calculated to harden them in sin and ruin their souls. He soon became intemperate; and his drinking to excess made himself, his family, and all around him unhappy.

He next sought for something that would soothe his troubled conscience, which, in spite of him, and often in the midst of excess, would raise its feeble cry, and utter an unwelcome reproof. He embraced Universalism to calm his troubled mind and ease his guilty conscience. Not contented with deceiving his own soul, he led others astray. He endeavoured to make his companions think that he was a Universalist, and that he was willing to trust his all, for time and eternity, to this doctrine. But he has since frankly acknowledged he never did, and that with all his attempts, he never could believe in such delusion. He sunk into a very unhappy state of mind, and in this condition he thought of putting an end to his earthly existence. He made the attempt, but was happily discovered just in time to prevent such an awful end. Some time in the year of 1827, the work of God was revived in the place, and a few hopeful subjects of renewing grace were added to the church.

While others were deeply impressed, and anxiously inquiring "what they should do to be saved," the attention of this now aged sinner was again drawn to the concerns of eternity. He saw himself to be lost—ruined—and undone. He saw what a sinner he had been; what mercy he had abused; what offers he had slighted; and what an example he had set before the world. He felt that something must be done. But what could he do? He confessed; he exhorted; he wept and prayed. At length light broke in upon his mind, and joy filled his heart,—"unspeakable and full of glory."

After suitable time for reflection and self-examination, he came out from the world, and professed himself on the side of Christ.

It was a melting, a deeply affecting scene,—and we shall never forget the day—when we saw this man present himself for admission into the church. The audience looked on with astonishment, and were ready to exclaim, "what hath God wrought?"

He has ever since proved one of the most useful, humble, active, and devoted servants of Christ. 'Where sin abounded, there grace did much more abound."—He was indeed "one born out of due time." And he often and with many tears, confessed he was the chief of sinners. With heart felt emotion he sings

"O, what mercy flows from heaven!
O, what joy and happiness!
Love I much!—I've much forgiven—
I'm a miracle of grace."

RICITY OF MR. WOLFF.

*Jerusalem, April 20.*

ling upon Mount Calvary.)

ssage which follows is from a
Ir. Wolff, which he addresses
urches of Christ in Great-Brit-
land."

arrival here, I thought that
st be used; but how can caution
en immortal sinners, who are
e eternally happy or eternally
call for the purpose of hearing
to say? Wretched is that Mis-
he at such a moment thinks
e caution, and be silent on the
? In short, I proclaimed for
to the Jews the great truth—
esus of Nazareth came the first
arth despised and rejected of
or poor sinners; and secondly,
ll come again with glory and
d glorious in his apparel, and,
n the greatness of his strength,
e, the Son of Man, in the year
clouds of Heaven, and gather
es of Israel, and govern in per-
and God, in the literal city of
with his saints, and be adored
ple, which will be rebuilt, and
ll govern 1,000 years; and, I
ff, shall see with my own eyes,
Abraham, Isaac, and Jacob, in their bo-
dies, in their glorified bodies, and I shall
see thee, Elijah and thee, Isaiah, and thee,
Jeremiah, and thee, David, whose songs
have guided me to Jesus of Nazareth. I
shall see you all here at Jerusalem, where
I am now writing these lines! These were
the topics upon which I spoke, not only
with Jews; but likewise with some Mus-
sulmans. The Scripture beside us could
testify of all this truth having been circu-
lated publicly in the market place of Je-
rusalem. We went to Bethlehem, and
then in the open market-place I proclaimed
the Gospel to the Christians of that place
not far from that spot where that holy Child
Jesus was born."

## ON A RIGHT SPIRIT.

*"Your heavenly Father will give the Holy Spirit to them that ask him."*—Luke xi, 13.

There is no right spirit, but the Spirit of God. The spirit that leads us away from the true good, however ingenious, however enticing, however able it may be to procure us perishing riches, is only a spirit of illusion and falsehood. Would we wish to be borne upon a brilliant and magnificent car, if it were hurrying us on to an abyss? Our souls were given us to conduct us to the true and sovereign good. There can be no right spirit but the Spirit of God, there is none other that leads us to him.

There is a great difference between a noble, a high, and a right spirit; these may please and excite admiration, but it is only a right spirit that can save us and makes us truly happy, by its stability and uprightness.

Be not conformed to the world. Despise what men call *spirit*, as much as they admire it. It is their idol, but nothing is more vain. We must reject, not only this false and dazzling show of spirit, but also the worldly policy which has a more solemn aspect and seems more profitable; and enter, like little children, into the simplicity of faith, innocence of manners, a horror of sin, and that humility which is ready to take up the cross.—*Fenelon.*

## ON THE FAULTS OF OTHERS.

*"Bear ye one another's burden, and so fulfil the law of Christ."*—Gal. vi, 2.

Charity does not demand of us that we should not see the faults of others: we must, in that case, shut our eyes. But it commands us to avoid attending unnecessarily to them, and that we be not blind to the good, while we are so clear-sighted to the evil that exists. We must remember, too, God's continual kindness to the most worthless creature, and think how many causes we have to think ill of ourselves; and finally we must consider that charity embraces the very lowest human being. It acknowledges that in the sight of God, the contempt that we indulge for others has in its very nature a harshness and arrogance opposed to the spirit of Jesus Christ. The true Christian is not insensible to what is contemptible, but he bears with it.

Because others are weak, should we be less careful to give them their due? You who complain so much of what others make you suffer, do you think that you cause others no pain? You who are so annoyed at your neighbor's defects, are you perfect?

How astonished you would be, if those whom you cavil at should make all the comments that they might upon you.—But even if the whole world were to bear testimony in your favor, God, who knows all, who has seen all your faults, could confound you with a word; and does it never come into your mind to fear, lest he should demand of you why you had not exercised towards your brother a little of that mercy, which he who is your Master so abundantly bestows upon you.—*ib.*

No confidence can be placed in those who are in the habit of lying.